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SCS #1287

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THE
S C O T C H
MINISTER'S ASSISTANT,
George OR A *Fortin & Newton*
Collection
OF
F O R M S,
FOR
Celebrating the Ordinances of MARRIAGE, BAPTISM, and the
LORD'S SUPPER, according to the Usage
OF THE
CHURCH OF SCOTLAND,
WITH
SUITABLE DEVOTIONS
FOR
CHURCH AND FAMILY WORSHIP.



Inverness:

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ADVERTISEMENT.



THE Forms contained in the following collection, with a very few exceptions, were originally composed by the Author for his own use; and under the impression that they may be found calculated to assist the devotion of the well-disposed reader, and likewise to gratify the curiosity of those of a different communion, who may be desirous to know the religious forms of our church, they are now committed to the press.

IT has often been complained of as a considerable disadvantage, that there are no Forms prescribed by the Church of Scotland for celebrating Marriage, Baptism and the Lord's Supper. Every Clergyman is left to exercise his own talents upon such occasions, with no

other assistance than a few general instructions laid down in the Directory annexed to the Confession of Faith.

As no attempt has hitherto been made by any Minister of the Church of Scotland to remedy this obvious inconvenience, the Author flatters himself that the following work, with all its imperfections, will be favourably received by his younger Brethren, for whose use it is chiefly intended. And since every subject in Divinity has been so often discussed by a variety of able writers, it would be unreasonable to expect that all the sentiments or even all the expressions in this work, should be new and original. The candid reader will be satisfied, if he shall find in this manual a selection of suitable matter arranged under proper heads.

It is by no means intended to obtrude these Forms upon those who are able to compose

much better ones for themselves. On the contrary, it will afford sincere pleasure to the Author, to see a more perfect work soon published, on the plan which he has here attempted.

To the many respectable characters who have honoured this well-meant attempt with their patronage and support, much gratitude is justly due. It was certainly the intention of the Author to have prefixed their names to the work; but a correct list could not easily be procured for publication.

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THE UNIVERSITY OF CHICAGO

—

I have the honor to acknowledge the receipt of your letter of the 10th inst. and in reply to inform you that the same has been forwarded to the proper authorities for their consideration.

I am, Sir, very respectfully,
 Your obedient servant,
 J. H. [Name]

FORMS

FOR MARRIAGE.

MARRIAGE.

FORM I.

PRAYER.

ALL our happiness proceeds from thee, O God, and unto thee our gratitude is ever due. For our past experience of thy goodness, for our present felicity, and for our future prospects, we desire to render unto thee, the Father of mercies, the tribute of our unfeigned praise and thanksgiving. We beseech thee, O Lord, to cause the light of thy countenance to shine upon us at this time, and to bless the occasion of our meeting together, for the sake of Jesus Christ our Lord and Saviour. AMEN.

THE EXHORTATION.

WE learn from sacred scripture that marriage is a very ancient and honourable institution. Ever since the world existed, the con-

judicial state has been, not only the foundation, but also the chief bond and cement of human society. And when this connection is formed betwixt two persons possess of a competent share of good sense and discretion, it promises to produce as much happiness as this world can admit of. Married persons ought to look upon themselves as no longer twain but one: they are to consider themselves as more intimately connected to one another, than to the whole world besides. Indeed this relation implies and presupposes an union of hearts, a warm affection, and a hearty esteem for each other, which ought to be carefully cherished and preserved throughout their whole lives.

Further, as married persons can have only one interest, their joys and sorrows should always be one. And how comfortable is it to have a faithful friend, dear as our own soul, to whom we can freely disclose the secrets of our hearts, in full confidence that our friend will participate both in our pleasures and our pains, will divide our cares and double all our joys?!

It is even gratifying to those who look on, to see two persons of accomplished minds joined together in wedlock, discharging their respective duties with punctuality, and enjoying all the comforts of domestic life. What a pleasure is it to behold a happy pair, who are united not only in affection and interest, but also in their taste for the same improvements, the same recreations and pleasures! while habitual complacence sweetens their satisfaction, while love and tenderness shine in their countenance, and every word and every action declares that they are mutually pleased, and that it is their chief study to make each other happy! Such an amiable picture, will, I trust, always be exhibited in that family over which you are henceforth jointly to preside.

(The Minister shall now desire the parties to join hands, and shall say to the man as follows.)

WILT thou have this woman to be thy married Wife, and dost thou, in the presence of God, and before these witnesses, *promise*

and *covenant*, to be a loving and faithful Husband to her, till God shall separate you by death?

(To which the man must give his assent: Then the Minister shall say to the woman as follows.)

WILT thou have this man to be thy Husband, and dost thou, in the presence of God, and before these witnesses, *promise* and *covenant* to be a loving, faithful and obedient Wife to him, till God shall separate you by death?

(To which the woman must give her assent. Then the Minister shall say as follows.)

I pronounce you to be Husband and Wife, according to God's ordinance. Whom God hath joined together, let no man put asunder.

CONCLUDING PRAYER.

FOLLOW with thy blessing O Lord that honourable institution which has now been celebrated according to thine appointment. Enable thy servants who at this time have en-

tered into a marriage covenant, faithfully to fulfil their vows, and to perform the several duties which they owe to Thee, and to one another. With favour do thou compass them as with a shield. May the voice of joy and gladness be ever heard in their dwelling. Guide them by thy counsel through this life, and do thou finally receive them into thy blessed presence, where they shall obtain fulness of joy, and pleasures for ever more, through Jesus Christ our Lord. AMEN.

MARRIAGE.

FORM II.

PRAYER.

EVER glorious and adorable Lord our God! thou art infinitely blessed and happy in thyself, and thou delightest to communicate happiness to thy creatures. We bless thee for all the comfortable accommodations which thou hast provided to sweeten our passage through this our pilgrimage state, but more especially for those spiritual blessings conferred upon us through Christ Jesus. Bless the Lord, O our souls, and forget not all his benefits. May we testify our gratitude not only by the praises of our lips, but by the obedience of our lives. By thy grace assisting, may we faithfully fulfil the duties belonging to our several places and stations. We pray O Lord, that thou

wouldst be graciously present with us at this time, and that thou wouldst bless that ordinance of thine appointment which we are now met to celebrate, for the sake of Jesus Christ our Lord and Saviour. AMEN.

EXHORTATION.

MARRIAGE owes not its original institution to man's invention or device. When the Lord God created Adam and placed him in the garden of Eden, he said it was not good for man to be alone, and therefore determined to make a help meet for him. And the Lord having formed woman out of a rib taken from the man's side, brought her to the man, and the marriage of the first pair of the human race was celebrated by God himself in paradise, during their happy state of innocence; upon which occasion Adam is represented saying, this is now bone of my bone, and flesh of my flesh; therefore shall a man leave his father and mother, and cleave to his wife. In the fulness of time, when Christ the Son of God came to this lower world to accomplish the

work of our redemption, he gave his sanction to the original law of marriage, establishing its authority, and he honoured this institution by giving his own presence at a marriage in Cana of Gallilee, where he manifested his power and glory. The apostle Paul, as he pronounces marriage in general honourable, so speaking of the union that subsists betwixt Christ and the church, he compares it to the union that should take place betwixt married persons: “this is a great mystery,” saith he, “but I speak concerning Christ and the church, nevertheless let every one of you in particular so love his wife even as himself, and let the wife see that she reverence her husband.”

As you, then, have your warrant and encouragement for entering into this state and relation in the word of God, so from thence you have your duty to learn; and as you would desire to prosper, to live in peace and comfort, and to die with well grounded hope, let the statutes of God be your counsellors, set the Lord before you, acknowledge him in all your ways, and he will direct your paths.

Love, which is declared to be the fulfilling of the law, comprehending the duties which we owe both to God and man, doth likewise comprehend the sum of the duties which married persons owe, one to another. And when this principle is seated in the heart, every duty belonging to the conjugal state, will naturally and easily flow from it. It is running a dangerous risk to enter into the married state with one for whom we have not a sincere affection and esteem; nor is it enough that love should precede marriage, but there must be a mutual care and endeavour to preserve and cherish it afterwards: for love is a tender, delicate plant, that requires to be cultivated with care, and fenced from all inclement blasts, otherwise it will soon droop and die.

Married persons must be particularly careful to maintain their fidelity to each other in preserving the marriage bed pure and undefiled: a wound given in this respect pierces deep, is most severely felt, and scarce curable.

Further, married persons must be mutually assisting to each other in promoting their

worldly interest. It is the part of the husband to be active and industrious in making suitable provision for his family, nor must he waste and squander in dissipated courses what they have a right and title to. On the other hand, the wife must be frugal and industrious in managing her domestic concerns, that thus, she may deserve the amiable character which Solomon gives of the virtuous woman, "She looketh well to the ways of her household, and eateth not the bread of idleness, so that the heart of her husband doth safely trust in her." But while married persons are careful to discharge the duties of domestic life, they must be on their guard lest their hearts be too much attached to the world, and to such a degree as to cause them forget the one thing needful, the care of their immortal souls. They must learn to dwell together as heirs of the grace of life, and be found walking in all the ordinances and commandments of God, blameless. Thrice happy the married pair who thus spend their lives together, for after death they shall not be separated!

(Here the Minister shall desire the parties to join hands, &c.)

CONCLUDING PRAYER.

FOLLOW with thy blessing O Lord that duty in which we have been engaged at this time. Enable the parties who have now been joined together in a marriage covenant, to live as becometh the candidates for a blessed immortality. May it be their chief ambition and happy attainment to be found interested in that everlasting covenant which is well ordered in all things and sure. Grant O Lord that each of us who are here present, may seriously consider and lay to heart, that the time is drawing near when every earthly connection shall be dissolved; may we therefore rejoice as though we rejoiced not, weep as though we wept not, buy as though we possessed not, and use this world as not abusing it, seeing the fashion of it passeth away. Be thou O God we humbly pray, our guide through life, our support in death, and our portion for ever more, through Jesus Christ our Lord. AMEN.

MARRIAGE.

FORM III.

EXHORTATION.

MARRIAGE has been defined, (not improperly,) a state which enlarges the scene both of our comforts and our cares. A happy marriage affords all the pleasures of friendship, all the enjoyments of sense and reason, and indeed all the sweets of domestic life. In this state, there is a certain superiority in one of the parties, so tempored with an equality in other respects between both, by reason of the near union of their persons and interests, that it founds and requires certain duties common on both sides, as well as some distinct and peculiar to each. The whole duties of the conjugal state may be summed up in one comprehensive word, Love. It is true indeed that the scripture enjoins women to reverence

and to obey their husbands: but on the other hand, husbands are enjoined to treat their wives with gentleness, tenderness and condescension. When we reflect on the lasting duration as well as the intimate nature of this union, it is evident that it ought not to be formed hastily, rashly and inconsiderately. It should be the result of mature deliberation, and of as complete a knowledge as possible of each others natural temper, disposition and habits. There is nothing of so great importance to us as the good qualities of the person to whom we are united for life. They not only make our present state agreeable, but often determine our happiness to all eternity. It is a great misfortune, however, that in forming this connection, the generality of both sexes are more attracted by wealth, splendour and external appearances than by the qualities of the heart and mind. There are few in comparison, who are sufficiently aware that the chief happiness of the married state depends upon the prudence, discretion, good temper and virtuous dispositions of the partner of our lives. But whatever

mistaken notions on this subject may prevail in the world, nothing is more certain than this, that *fortune* and *happiness* are two very distinct ideas: a discovery made by too many, when alas! it is too late.

Do we then look for happiness in the married state, let us be well satisfied that the object of our choice is governed by the principles of virtue and religion. An inattention to this point is the chief source of that unhappiness which clouds matrimonial life. Those who are led by religious principles have a pledge to give, and it is a pledge worthy of being trusted, that they will discharge their duty to their fellow creatures, according to the different relations in which they may be placed. Where this is wanting, there is little security for happiness in the married state. But even when married persons are governed by the best principles, perfection must not be looked for on either side. In the progress of the matrimonial life, it is scarcely possible, but that the husband and the wife will discover faults in each other which they had not previously

expected. This must be the result of intimate connection and uninterrupted society. What then is to be done in consequence of such a discovery? Is affection to be repressed? Is it to be permitted to grow cold and languid, because the object of it appears tinged with some defects which escaped our notice in that hurry of spirits and that dazzled state of mind peculiar to the season of growing attachment? By no means, my friends. The knot being tied, and a marriage covenant solemnly entered into, we must bear with one another's frailties and infirmities, and so fulfil the law of Christ.

F O R M S

F O R B A P T I S M .

BAPTISM.

FORM I.

PRAYER.

O ALMIGHTY and most merciful Father! Thou art holy in all thy ways, and righteous in all thy works; a God of truth and without iniquity, just and right art thou. We would adore thee as the true and the faithful God, who keepeth covenant and mercy with them that fear thee, and observe thy commandments. We bless thee O Lord, that we were early baptized into the christian faith, and instructed in the duties of the christian life. We esteem it our highest honour, and inestimable privilege, that we are called by the sacred name of Christ Jesus our Lord, through whom we have access by one Spirit unto the Father, and we are persuaded that there is no other name under Heaven, given among men, whereby we can be saved.

Encouraged by thy gracious promise, that thou wilt be a God not only unto us, but to our children after us, we desire to dedicate this infant to thy service whom we now present before thee. Pour down, we beseech thee O heavenly Father, thy Spirit upon our seed, and thy blessing upon our offspring, that they may spring up as Willows by the water courses, that they may become trees of righteousness, the planting of the Lord, in whom he will be glorified. Hear these our prayers O Lord, and accept of our persons and services through the merits of our Redeemer, who is God over all, blessed for ever more. AMEN.

(The Minister shall now call upon the parent or sponsor to present the infant that is to be baptized, saying as follows.)

Do you present this child to be baptized, professing it to be your earnest desire that he (or she) may be admitted a member of the visible church?

(The parent or sponsor having declared the above to be his request, the Minister proceeds

to give a short discourse on the nature of Baptism, as follows.)

DISCOURSE.

THE holy sacrament of Baptism was instituted by our blessed Lord and Saviour Jesus Christ himself in these words, "Go ye and teach all nations, baptizing them in the name of the Father, Son and Holy Ghost." Such is the gracious condescension of the most high God towards us, that he not only vouchsafes to regard mankind, and to give us promises of good things, but moreover, for the ratifying and confirming of these his promises, to enter into a covenant transaction; a method which tends to convey to the heirs of promise strong consolation, at the same time laying them under the strongest ties and most binding obligations.

When the first covenant was broken and violated by the disobedience and apostacy of our first parents, God was mercifully pleased to enter into another and a better one, established upon better promises, whereof Jesus

Christ is the surety and mediator. By this new and gracious covenant, the Almighty promises to be a God to his people and to their seed after them, to bestow pardon and remission of sin, regeneration and sanctification, the aids and assistances, the consolation and support of his holy Spirit, with a right and title to eternal life, happiness and glory.

God, knowing how slow mankind are naturally in apprehending spiritual things and how apt to forget them, hath thought fit to appoint certain outward visible signs and symbols to represent the blessings of his covenant, to be received as signs and pledges of those blessings, and to remind the receivers of their own duty and obligations. Such is the element of water used in the sacrament of Baptism, which points out and leads us to reflect upon our guilty and polluted state by nature; the necessity of washing implying uncleanness, for that which is already clean needeth not to be washed. But it denotes the means devised by the wisdom of God for our recovery and their efficacy, even the blood of Jesus Christ,

who was holy, harmless, undefiled, a Lamb without spot and without blemish, which cleanseth from all sin; and the purifying influences of the Holy Ghost the sanctifier. It further represents the freeness of these blessings, being obtainable like water, without money and without price. “Ho! every one that thirsteth, come ye to the waters of life and drink freely!”

The being sprinkled with water, is intended to teach the baptized person, to shun and avoid all filthiness and pollution both of flesh and spirit, and to maintain purity of heart and holiness of life and conversation. Persons are washed with water in the name of the Father, Son, and Holy Ghost, not that they should be at liberty to defile themselves with sin at pleasure, but that as this action is a profession of dedication to the holy Trinity, so they might be careful to serve these adorable persons in righteousness and true holiness throughout the whole of life.

As God promises to be for his people, so he requires that they should be for him; that

they should abstain from whatever he hath forbidden, and do what he commands. The adult, persons grown up to the years of discretion, by failing to perform the conditions of God's covenant, forfeit all claim to the blessings thereof, which blessings, none can warrantably claim, without complying with the conditions to which they are annexed. If any, then, would derive comfort from the consideration of being called by the worthy name of Christ, and having a place in his house on earth, they should examine how far they are possessed of the dispositions and qualifications required to constitute a real christian. This we are concerned to do particularly when we have occasion to witness the administration of Baptism. Persons by Baptism are admitted to a participation of church privileges, but by unbelief and disobedience, they cut themselves off from all spiritual benefits. In a word, Baptism saves not as it is merely the putting away the filth of the flesh, but when together with this there is the answer of a good conscience towards God.

(The Minister shall next desire the parent or sponsor to hold up the child, and take the vows of him as follows.)

Do you believe that the scriptures of the Old and New Testaments contain the mind and will of God, and that the Confession of Faith and Catechisms of this National Church, are agreeable to, and founded upon the holy scriptures, and are you sincerely desirous that your child should be baptized in this faith? Do you promise to train up your child in the nurture and admonition of the Lord, in the knowledge of the grounds and principles of the christian religion? and do you further engage, through divine assistance, and according to the best of your power, that you and your family shall serve the Lord?

(The Minister shall next pray to the following effect.)

O LORD our God, with thee is the fountain of life, and from thee every good and perfect gift proceeds: look down from Heaven,

the habitation of thy holiness, upon thy servants now assembled in this place: Fulfil the promise thou hast made to thy church, that thou wouldst be with them always to the end of the world, while they observed the ordinances of thine appointment. Deny us not thy presence on this solemn occasion, O our God, deny us not thy grace. Sanctify the element of water which is now exhibited and applied as a sign and symbol of thy grace. Let the outward Baptism with water be accompanied with the inward Baptism of the Holy Spirit. Grant, O gracious God, that whatsoever guilt or pollution may cleave to this child in consequence of his relation to the first Adam, may be effectually removed by the blood of Christ, to whom, with thee O Father, and the Holy Spirit, we would ascribe glory and honour, dominion and praise, now and ever more. AMEN.

(Here the Minister is to demand the child's name, which being told him, he is to say (calling the child by his name) while he sprinkles a little water on the face of the child.)

I Baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost.

(The Minister then concludes with Prayer as follows.)

FOLLOW with thy blessing, O gracious God, the solemn service in which we have now been employed. Ratify in Heaven what has been done upon earth. May the child that has now been admitted a member of the visible church, be received into the number of thine adopted children, and have a right to all the privileges of the sons of God. If it shall seem good unto thee to remove him from this transitory state in his infancy or childhood, we pray, that of thine infinite mercy thou wouldst receive him to dwell with thyself in glory. If thou art pleased to lengthen his days here below, preserve him from the evil that is in the world: may he be kept by thy Almighty power through faith unto eternal salvation.

We bless thee, O heavenly Father, for thy goodness manifested to this family on the present occasion, that there is a living mother and

a living child, that thou hast been pleased to spare both root and branch. Continue thy goodness to thy handmaid we beseech thee, and restore her to perfect health, that she may walk before thee in the land of the living, and pay her vows in the presence of thy people. Impress the hearts of both parents with a lively sense of the duties which they owe to thee, to their family and to their offspring. May they be careful to train them up in the nurture and admonition of the Lord, as becomes those who have a due sense of the value of immortal souls.

May it be their pleasure, as it is their duty, to be teaching their children thy sacred truths when they sit with them in the house, when they walk by the way, when they lie down, and when they rise up. And grant, O Lord, that all their endeavours to instruct their families may be accompanied with earnest prayers to thee, for the effectual teaching of thy holy Spirit. We pray, O Lord, that thou wouldst enable each of us to remember that thy vows are upon us. We were early dedicated and

devoted to thee in Baptism. As we have sworn to keep thy commandments and to fight the good fight of faith, give us grace to perform our sacred engagements. May we be ever led by thy Spirit, and may thy word dwell in us richly in all wisdom. Grant O God, that this may evidently appear by the soundness of our minds, the purity of our hearts, and the holiness of our lives. Hear these our humble requests, O heavenly Father, for the sake of Jesus Christ, our Lord and Saviour. AMEN.

BAPTISM.

FORM II.

THE religion of our Saviour is simple, pure and spiritual, and not encumbered with ceremonies; for all such rites and ordinances he hath abolished, appointing only two, Baptism and the Communion, both of them plain, easy and significant, and which had in them nothing that could seem strange either to Jews or Gentiles. Baptism is a religious rite which was generally practised before our Saviour instituted it; for the Gentiles, in their solemn acts of devotion, made use of sprinklings and ablutions, and the Jews baptized all profelytes to their religion. Our Lord, in like manner, appointed this ceremony as a form of admission into his service, and a public acknowledgment from the admitted persons that they would, from thenceforth, be his disciples, that they

would glory in his cross, and own him for their Lord and Master. This ordinance hath often been considered by pious christians, as a proper emblem of moral purity, as a suitable representation of the washing or cleansing of the soul from sin by the blood of Christ, and the influences of his Spirit.

When a parent brings his child to be baptized, he doth solemnly dedicate and devote him to the Lord, at the same time that he puts in a humble claim, in behalf of his child, to all the inestimable blessings of that covenant which was ratified by the shedding of the blood of Jesus. The lawfulness and expediency of infant Baptism, appears from the general practice of the church, and from what the law of nature and nations teaches concerning a state of infancy. In all civilised societies, parents have ever been allowed to covenant for their children as well as for themselves, and we find accordingly, that children, before they arrive at years of discretion, are entitled to various advantages and privileges; they are part of the community, and treated as such. Since, then,

infants are subjects of the state, and members of civil society, by the same reason, they may be members of religious society, and incorporated into the visible church of Christ. But how is Baptism to be performed? Is it by immersion or sprinkling? At the beginning it seems to have been a very general practice, but not always, to plunge the whole body into the water at Baptism. This might answer in a warm climate where bathing was a general practice, but in cold countries like ours, such a custom would be highly dangerous, and accordingly we find, the generality of christians are now baptized by sprinkling or pouring water on the face, which being only a sign or symbol, is sufficient for all the purposes of this positive institution. The great concern of baptized persons should be, to attain that purity of heart and holiness of life, (represented by the washing with water) without which no man shall see the Lord.

B A P T I S M.

F O R M I I I.

THAT was a very honourable testimony which the Almighty gave of Abraham the Father of the faithful, in Gen. xviii. 18. “ I know Abraham (saith God) that he will command his children and his household after him, and they shall keep the way of the Lord, and do justice and judgment.” To deserve the same character will be the ambition of every pious parent and head of a family. Now, in order to this, two essential points must be carefully attended to. First, to convey good instruction to our families; and secondly, to exhibit a good example before their eyes. In the first place, it is the indispensable duty of those who have the charge of youth, to season their tender minds early with the fundamental principles of religion, beginning with those truths

which are most simple and easy to be understood, and when children have arrived at greater maturity, let them be instructed in the more sublime doctrines of the Gospel.

In order to engage young persons to the practice of religion, we must represent it to them in the most amiable and alluring light. We must try to convince them that wisdom's ways are ways of pleasantness, and all her paths are peace; that the path which religion points out, not only leads to compleat and endless happiness in a future state, but to peace, to joy and contentment in the present state of our existence—that by adhering to the path of duty, we shall ensure to ourselves much present enjoyment, arising from the approbation of conscience, and the esteem and confidence of the wisest and most worthy of our fellow creatures,—but that a contrary course, that is, a profane, vicious and immoral life, will be followed with disquietude, disappointment and misery.

But, in the second place, another duty incumbent on those who have the charge of young

persons, is, to set a good example before them. Without this, our best instructions will signify but very little, and lose their influence. It will be vain for a parent to talk to his children of the amiableness, the pleasures and the advantages of a religious life, if he shews by his own irregular conduct, that he feels none of its attractions, and that he has no delight in spiritual pleasures, no relish for divine exercises and enjoyments. Parents should consider that their children have eyes to observe their conduct as well as ears to hear their instructions, and that a desire of imitation is natural to mankind; more especially at an early period of life, children are apt to look up to their parents as the models of wisdom and excellence. How necessary is it then, that in them they should behold living examples of devotion towards God, of kind affections and sincerity towards men, as well as of sobriety and self-government!

“ I will walk within my house (says pious David) with a perfect heart.” Happy the parent who adopts the same worthy resolution!

Thrice happy the children who are under the tuition of so good a parent. The religious impressions which are thus early made upon the mind, will probably never be entirely effaced; and though they should disappear for a time, yet there is every reason to hope, that God will be pleased to seal the instructions of pious parents, and to crown a religious education with his special grace and blessing. “ Train
“ up a child (saith Solomon) in the way he
“ should go, and when he is old he will not
“ depart from it.”

B A P T I S M.

FORM IV.

BAPTISM is a solemn rite or ceremony, whereby persons are admitted members of the visible church according to Christ's appointment. This ordinance is administered by washing with water in the name of the several persons of the adorable Trinity. But what is the spiritual meaning of this washing with water? and what is meant by using the sacred names of Father, Son and Holy Ghost in this ordinance?

In the first place, this washing with water implies a humble acknowledgement of some pollution and defilement, otherwise there would be no need of washing. Whosoever is baptized doth profess and declare that he is by nature a defiled creature, a sinner, and therefore unfit for communion with a thrice holy God,

until he is washed and purified: Accordingly, we read in Matthew iii. 6. that the Jews who attended on the ministry of John, were baptized of him in Jordan, confessing their sins; and therefore they came to the water seeking to be purified.

But in the second place, Baptism implies a belief of the blessed provision which God has made in the gospel for the purification of our souls from sin and all its pollutions. He has provided for the removal of the guilt of sin, by giving his own Son for an atoning sacrifice, whose blood cleanseth from all sin. He has also provided for subduing the power of sin, by the effusion of his holy Spirit to renew and sanctify our corrupt nature. Hence we are said to be saved by the washing of regeneration and renewing of the Holy Ghost: and the water made use of in Baptism is a significant emblem of both these blessings, viz. of the blood of Jesus, and of the purifying influences of the Holy Spirit.

But further, christian Baptism implies a humble acceptance of the blessings purchased

by Christ, and a consenting to all the terms and conditions of the new covenant. When we are baptized in the name of the Father, Son and Holy Ghost, this implies that we make choice of God as our portion, Christ as our favour, our advocate and intercessor, and the Holy Spirit as our guide and our sanctifier. In a word, the parent (or sponsor) by presenting the child to be baptized, doth solemnly devote him to the Lord, and enrols his name in God's family, as one who hopes to enjoy all the privileges of God's adopted children, and who, by this solemn act, is bound to renounce the devil, the world and the flesh, and to walk constantly, in all the ordinances and commandments of God, blameless.

BAPTISM.

FORM V.

TRUE religion is in a great measure an inward and spiritual thing: but it is of vast importance towards the preservation of any particular religion in the world, to have some of the most considerable points of it held forth or represented in visible ceremonies, to strike the senses of men, and to dwell upon their imagination. The God of nature knows our frame, how much we are touched and affected by things sensible, and therefore he hath condescended to deal with us in this manner, in all ages of the church; and upon this account the two chief blessings of the new testament, viz. cleansing from the defiling principles of sin by the Holy Spirit, and washing from the guilt of sin by the blood of Christ, are held forth to our senses in the two great ordinances of

BAPTISM.

FORM VI.

I HOPE you are duly sensible that your children are a great trust committed to you by the Lord. Remember that when God bestows a child upon you, he says to you in effect as Pharaoh's daughter said to the mother of Moses, "Take this child and nurse it for me." Now this is a great and weighty trust indeed, for in your hands are deposited the hopes of the next generation. Families are the seminaries and nurseries both of church and state. If then, they are once corrupted, other societies cannot long continue in a flourishing state. By many ties, parents are bound to attend to their education of their children. It is a duty repeatedly enjoined in scripture to train them up in the nurture and admonition of the Lord. (Prov. xxii. 6. Eph. vi. 4.) Our

BAPTISM.

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children are parts of ourselves: to us, as instruments in the hands of God, they owe their existence in the world, and therefore we are bound to make every exertion to promote their happiness and to prevent their misery. To this we are also bound, by the vows we take when we present them to be baptized, which would otherwise be a solemn mocking of God. And it cannot be denied, that parents have many advantages for discharging this duty. Children while young and teachable, are immediately under their parents eye: Youth is the moulding age; the heart is then tender and impressible: a young twig may easily be reduced to any form, but when once it grows up to a tree, it will be difficult to bend it; it will become stiff and untractable.

Further, parents have power and authority over their children, in as much as they depend upon them for protection and subsistence; and sure their authority should be exerted in a special manner to promote the spiritual improvement of their offspring. Remember how God was provoked with Eli for his indulgence

to his sons, and the judgment which was inflicted on him. (1 Sam. ii. chap.) Think of this, ye parents who can patiently endure to see your children trampling on the laws of God: Think of this, ye who can without reproof or correction, suffer them to lie, to swear, to profane the Lord's day, or to be guilty of any other sin which God has forbidden in his word. Remember David's indulgence to his son Adonijah, and how he was punished for it; he raised an insurrection against him in his own kingdom. (1 Kings i. 6.)

But still farther, remember, parents, that if you neglect to instruct your children in the principles of religion and virtue, God will require their blood at your hands at the last day. How will you be able in that day to look up to God with confidence, or to meet your children, who will then justly reproach you with your cruel negligence, and charge you with being the authors of their misery? God grant that christian parents may lay these things to heart, so as to make conscience of training up their young ones in the fear of the Lord.

conclude by addressing you in the words of Moses to the people of Israel, (Deut. xxx. 19.)

“ I call heaven and earth to witness this day
“ against you, that I have set before you life
“ and death, blessing and cursing: therefore
“ chuse life, that both thou and thy seed may
“ live.”

FENCING

COMMUNION TABLES.

THE LORD'S SUPPER.

FENCING TABLES.

DISCOURSE I.

THE sacrament of the Lord's Supper, is not a ceremony of man's invention, but it is an institution and appointment of Jesus Christ the King of Zion, the Head of the Church, to whom all power in heaven and on earth was committed by the Father. It was the will and pleasure of our Lord and Saviour, that his death should be commemorated by his followers, in such a manner as he shewed them the same night in which he was betrayed; namely, by giving thanks suitable to the occasion, breaking bread and delivering it to his disciples, and pouring wine into a cup, desiring them all to drink of it. For this reason it is, that the table on which the bread and wine

are served up is called the Lord's Table. It is he that covers it with the heavenly provision, and invites us to partake, that our souls may be satisfied as with marrow and fatness. "Come," says he "eat of my bread, and drink of the wine which I have mingled. Eat O friends, drink, yea drink abundantly O beloved." But we must remember, that it is a spiritual repast which is here provided: It is not the body, but the soul that is here fed. The bread and the wine are no more than symbols of Christ's body and blood. Our faith must therefore be exercised on Christ and him crucified, otherwise, we can derive no spiritual benefit from this ordinance.

It is therefore of the highest importance, that our commemoration of a suffering Saviour be attended with suitable affections. We should remember Christ in this ordinance, with a penitent sense of our sins, which were the causes of his death; with an ardent love and gratitude for his dying love to us; with an humble faith and confidence in the merit of his death to procure our acceptance with God, and with

a voluntary dedication of ourselves to him and his service for ever. And hence we may learn the character of those who are prepared to communicate at this feast.

They, and only they, are prepared, who are true penitents, fully convinced of their sins, and deeply sensible of their malignity, especially as nailing Christ to the cross, and thoroughly determined to forsake them. They are such as feel the constraining influence of the love of Christ, and are determined, through grace assisting them, to live no more to themselves, but to him that died for them and rose again. Examine yourselves, and try whether the characters I have now named apply to you. If they do, you need not perplex yourselves with endless doubts and scruples respecting the qualifications of worthy communicants. Rather be exhorted to lay aside your fears, and humbly approach the table of the Lord, to render unto him the sacrifice of praise and thanksgiving, and to receive fresh tokens and pledges of his unchangeable good will and affection towards you.

THE LORD'S SUPPER.

FENCING TABLES.

DISCOURSE II.

AN opportunity which to some of us may never occur again, is, in the good providence of God, given us this day, of celebrating the wonders of redeeming love, and of personally devoting ourselves to the service of our God and Saviour. The numberless instances of his undeserved goodness to us, the guilty children of men, claim this grateful return. If we reflect upon the circumstances in which our blessed Redeemer appointed this solemn ordinance, we must feel ourselves under strong obligations to comply with his dying request. He had now finished his public ministry, in the course of which he had endured much contradiction from sinners. He had just so-

lemnized his last passover, and was ready to offer himself up as a public propitiatory sacrifice for the sins of the world. It was then, my brethren, even on that night in which he was betrayed, when he was conscious that his enemies lay in wait for him, thirsting for his blood, and that he should soon be forsaken by all his friends, and left alone to encounter all the rage and malice of earth and hell, that he enjoined this ordinance to be observed. Even in these trying circumstances, our Redeemer was so mindful of the consolation of his church, that he instituted this sacrament as a pledge of his love, as a memorial of his sufferings and death, and as the means of conveying all the rich and inestimable blessings which he purchased by his death, to all true believers and sincere penitents. Can you then refuse to comply with so reasonable a request? Surely my friends, if a dying parent or brother had given you a charge almost with his expiring breath, you could not lightly have acted contrary to it. How much greater regard do you owe to what the blessed Jesus appointed the

same night in which he was betrayed? In the early and purer ages of the church, we learn that the followers of Jesus were very strict in observing this his dying command. We read in Acts ii. 42. that “ they continued “ stedfastly in the apostles’ doctrine, and fellowship, and in breaking of bread, and in “ prayers.”

The holy Communion appears to have made a part of the service, at every religious meeting, especially on the Lord’s day; for we find Pliny in his famous letter to Trajan the Roman Emperor, concerning the christians, declaring, “ that they used to meet on a set “ day before sun rising, and after other parts “ of worship, they used to bind themselves by “ a sacrament, or solemn oath, to do no evil.” And though I am far from thinking it necessary to salvation that we should exactly follow them therein, yet surely, the zeal of the primitive christians was infinitely preferable to the coldness and insensibility of these in our days. Let no man therefore excuse himself from commemorating the death of Christ, by

saying, that this is only a positive institution, which may easily be dispensed with without much hazard. It is a duty binding on us, because our Redeemer has enjoined it, even though we should not be able to discover the usefulness or propriety of it. But must we not all acknowledge that this ordinance of Christ adds greatly to the solemnity of our worship, that it assists our faith, and strengthens our social affections? It is peculiarly serviceable, as it recalls to our minds the most important facts and principles of christianity, and lays us under the strongest obligations to lead a holy and heavenly life.

Neither let any man object, that religion being a personal thing, a sacred transaction betwixt God and the soul, there is no occasion for making a public profession of it. For nothing is more clearly taught in scripture than this, that they who believe the doctrine of Christ, ought to profess their belief before the world, and that they who have entered into the spirit of the gospel, will be found in the practice of all its institutions. Like Zacharias and Elizabeth,

they will be found walking in all the commandments and ordinances of the Lord, blameless.

Finally, let us remember, that as with the heart man believeth unto righteousness, so with the mouth confession is made unto salvation: and let our Saviour's awful words be deeply engraven on each of our hearts: "Whosoever shall confess me before men, him will I confess before my Father who is in heaven, and whosoever shall be ashamed of me before men, of him also shall I be ashamed, when I come in the glory of my Father, with my holy angels."

THE LORD'S SUPPER.

FENCING TABLES.

DISCOURSE III.

IT is the peculiar excellency of the gospel of Christ, that it is spiritual and plain in its doctrines and precepts, and easy and simple in all its institutions; so that our blessed Redeemer might justly say, “my yoke is easy, and my burden is light.” One of these simple institutions we have now immediately in view, and that in obedience to one of those plain precepts, “do this in remembrance of me.” And may I not on this occasion address you, my brethren, as Naaman’s servant did his master, “My father, if the prophet had bid thee do some great thing, wouldst thou not have done it; how much rather then, when he saith to thee, wash and be clean?” All

that the Redeemer requires of you in return for his astonishing love, is, that you celebrate the memorial of his death, by eating and drinking at his table. He does not require of you what is hard and difficult to perform, such as to go upon a pilgrimage to Jerufalem, and there to offer up costly facrifices. He does not require of you to fcouge and torment your bodies by way of penance for fin, nor to abftain from food and nourishment. No, the duty he enjoins is both pleafant and eafy to perform, namely, to fit down and feaft with him at his table; “ Take, eat,” faith he, “ this
“ is my body broken for you. This cup is
“ the new testament in my blood, fhed for you,
“ drink ye all of it.” Can we refuse a request fo reasonable and eafy, when it is made by him who loved us and gave himfelf, an offering to God of a fweet fmelling favour? Shall we refuse to drink wine at his table, who, upon the crofs, drank vinegar mixed with gall for our fakes? Did our Saviour drink a cup of wrath in our ftead, and fhall we not thankfully receive from his hand the cup of bleffing?

Let each of us rather on this solemn occasion, adopt the resolution of the pious Psalmist, “ I will take the cup of salvation,” says he, “ and I will call upon the name of the Lord: I will pay my vows to the Lord now, in the presence of all his people.” When our Redeemer says, “ Do this in remembrance of me,” should not our hearts reply, Lord, what is it that we would not do for thy sake, who hast done and suffered so much for us? Whom shall we remember if we forget thee? If we forget thee, O our Saviour, let our tongues cleave to the roof of our mouth, if we remember not thee, let our right hand forget her cunning. Are we determined this day to obey the dying command of our Redeemer, and do we expect and desire to enjoy communion with him at his table? Then we must resolve, through grace assisting us, that we shall have no fellowship with the unfruitful works of darkness, but rather reprove them. Remember that as often as we sit down at the Lord’s Table, we solemnly engage ourselves to maintain a perpetual war against all the ene-

mies of Christ without and within us. And whenever we presume to come to this table of the Lord, without this war maintained in our conversation, we are guilty of the body and blood of Christ, we eat and drink judgment to ourselves, not discerning the Lord's body. Let every man examine himself, therefore, before he partakes of the holy sacrament; for to the wicked, God saith, "what hast thou to do, to declare my statutes, or that thou shouldst take my covenant in thy mouth? seeing thou hatest instruction and castest my words behind thee?" Remember, "they that are in the flesh cannot please God." (Rom. viii. 8.) And "the works of the flesh are manifest, which are these, adultery, and every species of impurity, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like." For them that do such things, there is a cup in the hand of the Lord, and the wine of it (saith the Psalmist) is red, but it is the cup of indigna-

tion, and the wine of the fierceness of his wrath. Rev. xvi. 19.

Let us then who expect to enjoy communion with our Redeemer on this solemn occasion, resolve from henceforth to renounce all ungodliness and worldly lusts; let us crucify the flesh, with all its irregular appetites and desires. Let the grace and mercy of God, revealed in the gospel, powerfully constrain us to present ourselves as living sacrifices, holy, and acceptable to God, which is our reasonable service. Draw nigh thus to God, and he will draw nigh to you: cleanse your hands ye sinners, and purify your hearts ye double minded. Come to this feast of love, hungering and thirsting after righteousness, for God hath promised to satisfy the longing soul, and to fill the hungry with good things. Let the meek, the peaceable and the charitable, draw near to their Father's table; for the meek shall eat, and shall be satisfied: Let the merciful draw near, for they shall obtain mercy: The mourners in Zion, for they shall be comforted: The pure in heart, for they shall see God:

And the poor in spirit, for theirs is the kingdom of heaven.

He who will, at the last day, say to you to whom the characters now mentioned apply, “Come ye blessed of my Father, inherit the kingdom prepared for you from the beginning of the world,” has now covered a table for you in the presence of your enemies, and authorises his Ministers to invite you, saying, come ye blessed souls, receive these tokens of your Redeemer’s love, as pledges and earnest of future bliss, to strengthen you in your pilgrimage-state, and to enable you to rejoice in hope of the glory of God.

THE LORD'S SUPPER.

FENCING TABLES.

DISCOURSE IV.

WE are now, my brethren, about to commemorate the most important event that ever happened upon earth: an event accomplished upwards of seventeen hundred years ago, but never to be forgotten: an event that extends its happy consequences to the remotest periods of eternity: I mean, the sufferings and death of Jesus Christ, our adorable Redeemer. Christ crucified is now to be evidently set forth before your eyes. You are called to contemplate him by faith, “coming from Edom, with dyed garments from Bozrah, travelling in the greatness of his strength, mighty to save.” In this amazing transaction, you may behold salvation wrought out for fallen man, in a

manner consistent with the honour of the divine perfections. In Christ Jesus, mercy and truth have met together; righteousness and peace have kissed each other.

This great salvation wrought out by the Son of God is the admiration of angels; they desire to pry into this mystery of redeeming love. It is the envy of the fallen angels, who have no lot nor part in it: well does it therefore become us, to whom the blessings of salvation are freely offered, to celebrate the memory of redeeming love, in obedience to our Saviour's dying command, "Do this in remembrance of me." But in what manner are we to remember the death of Christ? What are the qualifications of worthy communicants, and who are debarred from this table? This will appear, if we consider some of the chief ends of this sacred institution,

In the first place, this ordinance was appointed to be a memorial of Christ's sufferings and death, and of the inestimable blessings which he hath purchased for his church, by shedding his blood upon the cross. Therefore,

all those are debarred from this holy table, who are grossly ignorant of the doctrine of the gospel, and of the ends of Christ's death. For such persons to partake of the Lord's Supper, would be a solemn mocking of God, and deceiving their own souls, seeing they cannot discern the Lord's body.

2. This ordinance was appointed to be a badge of our christian profession, to testify to the world, that so far from being ashamed of the cross of Christ, we glory and triumph in it. We triumph in it as the sole foundation of our hope of eternal life. At the Lord's Table, we solemnly acknowledge that we have forfeited our title to life, and confessing our sins, lay our hand upon the head of the great sacrifice of atonement. Therefore I debar from this holy table, all infidels who deny the Lord that bought them, all those who are ashamed of the cross of Christ, and trust in themselves that they are righteous before God.

3. This ordinance was appointed to promote the spiritual nourishment and growth in grace of true christians, and therefore supposes

a principle of spiritual life being already received and implanted in the heart. Therefore I debar from this holy table, all unconverted sinners, who have never experienced the mighty power of divine grace quickening their dead souls, and uniting them to Christ by a living faith. As many as profess to be the disciples of Jesus, without being thus united to Christ, may be compared to dead and withered branches, and can receive no more benefit from coming to the Lord's Table, than a dead man can from meat and drink. Where there is no principle of life, it is impossible to derive nourishment or refreshment from the best of food.

4. This ordinance was intended to promote union and brotherly love among those who profess to be children of the same Father, redeemed by the same Saviour, animated by the same Spirit, and heirs of the same glorious hopes; and therefore I debar from this holy table, all those, who, instead of cherishing kind affections, harbour malice and ill-will in their breasts against their fellow christians.

Hear to this purpose our Saviour's own decision, (Math. v. 23, 24.) "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

5. Another end of coming to the Lord's Table, is to renew our covenant with God in Christ, to engage our fidelity to him, and to receive the seal of his faithful promises to us. For all the blessings and privileges which Christ has purchased and promised in the gospel, are sealed in this ordinance to the worthy receiver, and therefore it is called the new testament or covenant in his blood. And the language of our appearance at a communion table, is, that we highly value an interest in this covenant, which is well ordered in all things and sure; that we are sensible we greatly need the blessings of it; that in order to receive these blessings, we are resolved to stand to the terms of this covenant; and that we "join ourselves therefore to the Lord in a perpetual cove-

“nant, never to be forgotten.” And if this is the language of our hearts too, and we are sincere from time to time in our covenant transactions; we may then comfortably expect a constant supply of the blessings of it in the present world, according to our various states and circumstances in life, and the eternal blessings of it in the world to come.

THE LORD'S SUPPER.

FENCING TABLES.

DISCOURSE V.

EVERY institution of God challenges our veneration and regard. But that divine ordinance, now more immediately in our view, has a peculiar solemnity stamped upon it by a variety of circumstances. It leads us to the contemplation of death, which is a subject that naturally tends to make men serious and thoughtful. But it is not death in its common form, or the death of an ordinary person, that is brought to our view in this holy sacrament of the Supper. This institution recalls to our thoughts the cruel and ignominious death which our adorable Redeemer suffered upon the cross; which is the source of all our comfort as guilty creatures, and the only foundation

of our hope of eternal life. In the death of the blessed Jesus, we may behold the divine justice fully satisfied—mercy glorified, and a door of hope set open to every returning, penitent sinner.

Sure, then, it is with reverence and awe upon our spirits, and with the most exalted apprehensions of the divine perfections so illustriously displayed in the work of our redemption, that it becomes us to draw near to God in this ordinance. Let us remember that holiness becomes God's house, and in a special manner becomes his table.

Habitual holiness is required of all those who would be worthy communicants. The Lord's Table is not to be viewed in the light of an *ordinary*, where all the guests that enter, of whatever character, are to be promiscuously entertained. No, my brethren,—The sacramental bread is *children's bread*, and it is not to be cast away upon the profane and immoral. In the primitive ages of the church, we read, that after sermon was done, and when they were going to celebrate the Lord's Supper, an

officer stood up and cried, "Holy things belong
"only to those who are holy;" and then several
of the congregation were to depart. Nay,
the very heathens themselves were so sensible of
the absolute necessity of preparing themselves
for the worship of their Gods, that before the
celebration of their superstitious rites, they used
to cry out, *Procul este profani*, i. e. Let all
wicked and unprepared persons be gone. Hearts
full of rancour and malice, are not meet to
come to this feast of love. Feet that walk in
the unhallowed paths of sin, are not fit to tread
in God's holy courts. Mouths that are pol-
luted with profane swearing and evil speaking,
are not fit to eat and drink the sacred symbols
of Christ's body and blood. In a word, Christ
debars from his holy table, all profane and
scandalous sinners, who live in the allowed
and habitual violation of his righteous pre-
cepts, or in the habitual neglect of those duties
whereby his disciples should be distinguished
from the men of the world.

But on the other hand, Christ, the master
of this feast, invites and encourages every

humble, penitent sinner to draw near his table, and to be partaker of the sacred symbols of his body and blood.

Perhaps, O Christian, you are deterred by a consciousness of guilt and infirmity; of the weakness and imperfection of your graces, from obeying your Redeemer's dying command; but, to remove this objection, consider, it is not the weakness of our *faith*, that unfits us for this sacrament; 'twas instituted on purpose to strengthen it. 'Tis not the languishing of our *love* that unfits us; it was instituted on purpose to inflame it. 'Tis not the faintness or obscurity of our *hope* that unfits us; it was instituted on purpose to confirm and establish it. 'Tis not, in a word, the scantiness of our graces and gifts, that unfits us for this sacrament; it was instituted on purpose to convey and communicate more to us. But it is our living in wilful sin, our persevering impenitently in a wicked and disobedient course, that disqualifies and unfits us for this ordinance. Remember, O fearful christian, that perfection in holiness is not the

attainment of any, while here on earth, and that you appear at the table of the Lord, not to declare to the world, that you are more holy and righteous than your neighbours, but rather, you profess there, that, being conscious of much guilt and imperfection, you renounce all confidence in your own righteousness, and desire to fly to the atonement of Jesus as your only refuge, and resolve through assisting grace, to live henceforth, not to yourselves, but to him who died for you, and rose again. Are these the views and sentiments with which you desire to sit down at the Lord's Table?—Then you may assure yourselves of being acceptable guests at this spiritual feast.

THE LORD'S SUPPER.

FENCING TABLES.

DISCOURSE VI.

WHEN we are entering upon the solemn service of this day, it becomes us, my christian brethren, to recollect our obligations to the goodness of God, who hath delivered us from the power of darknes, and has translated us into the kingdom of his dear Son. It may tend to cherish our gratitude, to increase our love to God, and confirm our purposes of holy obedience, if we consider the state of darknes from which we are delivered, and the glorious kingdom into which we are translated or introduced:—if we reflect on the difference between the service in which we are now engaging, and what would probably have been

our employment, had we continued in that darkness which involved our ancestors while they were *pagans*; and had not God delivered us from that corrupt, superstitious and dangerous form of christianity, which we call *popery*. First, we should remember, that we are descended from *heathen* ancestors, who were under the power of darkness, and subjects of a kingdom, full of ignorance, idolatry, sin and misery. Had we not been favoured with the light of the gospel, we might now have been joining in sacrifices offered to devils or dæmons; we might have been paying homage to the departed spirits of our kings and generals, and commemorating their heroic deeds, instead of celebrating the death of our adorable Redeemer. Had we remained in heathenish ignorance, like many of our forefathers, we might, perhaps, on this day, have been attending the sacrifice of a beloved child or friend, offered in the most cruel manner, to an imaginary god, or we might be joining in some other rites and services, inhuman,

impure and scandalous, for which the idolaters of this island were notorious. It should excite and cherish our fervent gratitude, that we are translated from this dark and savage state, into the kingdom of God's dear Son; that we are favoured with christian privileges, especially this ordinance, so excellent in itself, so pleasing to a holy God, and so conducive to our spiritual improvement.

Again, It becomes us to acknowledge with gratitude the goodness of God, in delivering us from the power of *popish* darkness, and making us subjects of that kingdom of his dear Son, which is not of this world. The kingdom of the *Pope* is (as St. John foretold it would be, Rev. xvi. 10.) full of darkness, little better than the former darkness of paganism. The subjects of that kingdom are not allowed to read the scriptures. They are discouraged and kept from free enquiry, and their public prayers and praises are offered up in an unknown tongue. But let me on this occasion, particularly remind you, how grossly the *Lord's*

Supper is misrepresented, dishonoured and perverted by popery. Falseness, sacrilege and idolatry are mingled with this sacred service.

1. Notorious *falseness* is mingled with it. The unhappy members of the church of Rome, are taught and obliged to believe, the absurd doctrine of transubstantiation, or, that upon pronouncing the words of consecration over the elements, by the priest, *this is my body*, the bread and wine are actually changed into the substance of Christ's flesh and blood; a doctrine, I say, not only absurd in itself, and contrary to our understanding and senses, but contrary also to the very nature of the ordinance, which is a sign or symbol, and not the thing signified.

Again, the church of Rome asserts, that this sacrament is a proper atonement for those on whose account it is presented; and that there is a fresh offering of Christ, every time the Mass is celebrated. This is a high indignity to our blessed Lord, as if his atonement were not sufficient. It is contrary to scripture,

which declares that Christ *once* suffered ; that the body of Jesus was offered *once* for all. This sacrament, which we are about to celebrate, is a commemoration of a sacrifice once offered—not the offering of a new one.

2. In the church of Rome, *sacrilege* is mingled with this service. The popish laity are denied the wine, because the church saith, that the bread contains the *whole* body of Christ; a notion grounded on the absurd doctrine of transubstantiation. It is also contrary to the command of Christ, who enjoins, that his disciples should all drink of the cup. It is contrary to the practice of the apostles and primitive christians, who partook of the cup as well as of the bread ; and it is a wicked usurpation of the rights of christians.

3. Once more, in the church of Rome, *idolatry* is mingled with this holy institution. The papists worship the *host*, that is, the sacramental bread and consecrated wafer ; as if Christ's real body were present. They kneel as it passeth by them in the streets, and wor-

ship it with divine worship, when lifted up at the altar. Thus they worship a god which the priest hath made.

These are the doctrines and practices of popish countries. And had not the kindness of God appeared to us in bringing about the *reformation*, these had been our tenets and practices, or we had died martyrs, for refusing to comply with them.

What infinite reason have we then, my christian and protestant brethren, to bless God, that we are delivered from all these errors, and that the solemn ordinance of the Lord's Supper is administered to us on this day, in its original simplicity and purity. See then, brethren, that you make your solemn approaches to God on this occasion, with an humble and thankful heart, desiring to remember and to reverence our Lord Jesus Christ, as the only King and head of the church, and to enter a public protest against all rivals and usurpers of his authority and dominion. Renouncing all other lords of your faith, you must pay your

homage to Jesus as the divine and all-sufficient teacher, as your only master and lord.

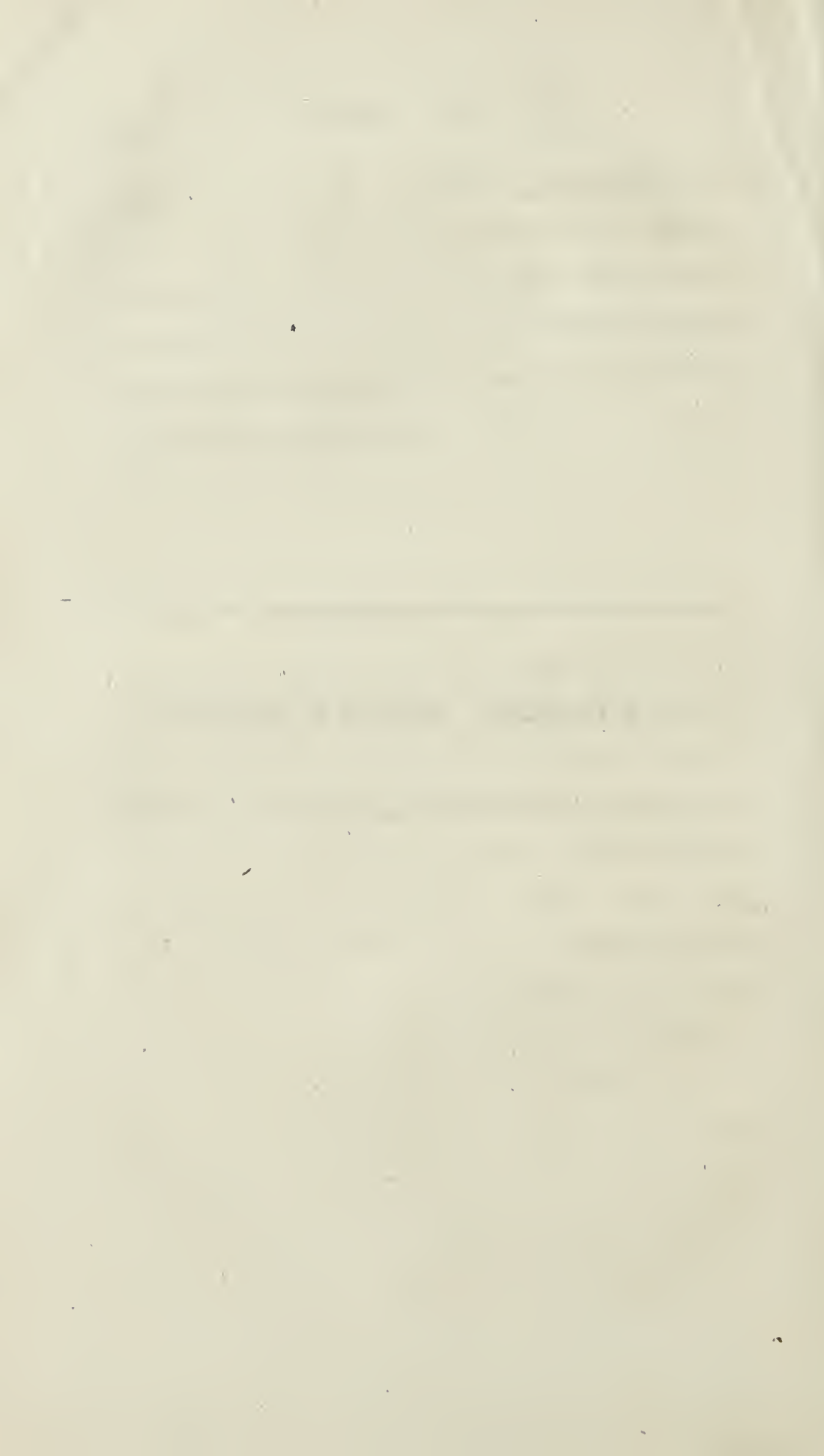
This day, you are called upon to celebrate the victories of your Redeemer over sin and death, and all the powers of darkness, and to dedicate and devote yourselves to his service, whom God hath exalted to be a prince and a saviour.

On this day, you are also to declare to the world, that you are of that number, who renounce all confidence in the flesh, who rejoice in the Lord Jesus, trusting your eternal interests in his hands, who is able to save to the uttermost all who come to God through him, being firmly persuaded that the gates of hell shall never prevail against his church, but that he will save all his faithful subjects with an everlasting salvation.

Finally, brethren, while you keep this feast with the most lively gratitude to God for your civil and religious privileges, it becomes you to think with tender compassion on those nations, who are yet sitting in darkness, and in the shadow of death. Beg of God to send

forth his light and his truth, to dispel the thick clouds of ignorance and error which overspread so great a part of the world, and to hasten the time, when a pure offering shall be presented to him in righteousness, from the rising to the setting sun. AMEN.

TABLE SERVICES.



THE LORD'S SUPPER.

COMMUNION SERVICE.

TABLE I.

YOU are now, my christian brethren, come forward to the Lord's Table in obedience to his dying command, "Do this in remembrance of me." I hope you are duly sensible, that a bare historical remembrance of Christ, is not enough upon this occasion; for even Judas remembers Christ after this manner. He remembers with bitter repentance and insupportable anguish of mind, that he betrayed his holy and innocent Lord and master into the hands of his enemies. Pilate also remembers, that, to gratify the Jews, he passed sentence of condemnation against the blessed Jesus, although by his own confession, he found no fault in him. But it is with other sentiments

and views, that the friends of Jesus remember him at his own table. They remember him with the most lively gratitude, as that compassionate Saviour, who looked with pity upon them in their low and lost estate, when there was no other eye to pity, or hand to help them. They remember him as the lamb of God that taketh away the sins of the world; and by faith, they behold him in this ordinance, bearing their sins in his own body on the accursed tree. If you, my christian friends, thus remember your Redeemer, you will consider yourselves under the most binding obligations to love, to honour and to obey him, who loved you and gave himself for you. You must not forget, my brethren, that it is a practical remembrance of himself, which our blessed Redeemer expects and requires of those who profess his name. It is such a remembrance as warms the heart, enlivens the affections, prompts us to imitate him, and to covet a participation of his Spirit, as well as of his merit. You are called to remember Christ upon this occasion, not only as your

merciful high priest, who has atoned for your sins by the sacrifice of himself, but also as your teacher and your guide, who is endued with heavenly wisdom to instruct you, and who is also invested with authority to command you, according to the ancient prophecy concerning him, “ I have given him for a witness to the people, a leader and a commander to the people.”

As often as you celebrate the memorial of your Redeemer's death, you must remember what he has taught you, as well as what he has purchased for you; firmly resolving, in an humble dependence upon the promised aids of his Spirit, to follow whithersoever he leads, and that you will testify your gratitude for his love, by every possible expression of it in your power, especially by a respectful and reverential regard to his instructions, and by a willing and chearful obedience to all his other commandments, as well as to his last and dying command, “ Do this in remembrance of me.”

Trusting that you, my fellow christians,

have now approached this holy table, with such sentiments and dispositions as are becoming the solemn service in which you are engaged, I proceed to deliver to you the sacred symbols of Christ's body and blood.

“ The Lord Jesus Christ, the same night
“ in which he was betrayed, took bread, and
“ when he had given thanks, (as has been
“ done in his name), he brake it, and said,
“ take, eat, this is my body which is broken
“ for you, this do in remembrance of me.”

Well does it become us, my brethren, to remember him, who remembered us in our low and lost estate, because his mercy endureth for ever. Can we ever forget him, who cheerfully submitted to be wounded for our transgressions and bruised for our iniquities, that by his stripes we might be healed? Lord pour down thy Spirit upon us at this time, that we may look upon him whom we have pierced with our sins, and mourn; that we may remember our own evil ways, and our doings which have not been good, and may loathe ourselves for our abominations.

But, blessed be God, we are not called to mourn on this occasion, as those who have no hope. For, if we are truly penitent for our past transgressions of God's holy law, we are encouraged to rejoice in the Lord Jesus, who hath magnified the law and made it honourable, and brought in everlasting righteousness. "We joy in God" saith the apostle, "through Jesus Christ our Lord, by whom we have now received the atonement." One great design of appointing this ordinance was, to kindle hope in the breasts of all-trembling, despairing, penitent sinners; and to confirm their faith in the great atonement, as sufficient to procure the compleat pardon of all their sins.

"After supper, Jesus also took the cup, having given thanks, and gave it to his disciples, saying, this cup is the new testament in my blood, shed for the remission of the sins of many; drink ye all of it. For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come."

Behold now by faith, the Lamb of God,

that taketh away the sins of the world. Come now and let us reason together, saith the Lord, though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool. If we confess our sins with unfeigned grief and sorrow, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness: for the blood of Jesus Christ his Son, when applied by faith, cleanseth from all sin. Worthy, therefore, is the Lamb that was slain, and hath redeemed us to God by his own blood, to receive blessing and honour, and glory and power.

Is it not your enquiry now, what shall I render unto the Lord for all his benefits towards me? Say with the Psalmist, I will walk before the Lord in the land of the living. I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people. I will from henceforth live a life of faith and dependence upon the God of my salvation, and a life of obedience

and subjection to him. Because thou hast been my help, O my God, therefore, in the shadow of thy wings will I rejoice. Because thou hast inclined thine ear unto me, therefore will I call upon thee as long as I live. In every season of danger, of trial and temptation, I will lift up mine eyes to those everlasting hills, from whence cometh my help. Because thou hast redeemed me with such a price, therefore I will glorify thee with my body and spirit which are thine. I resolve from henceforth to employ my time, my talents and all the influence I am possessed of, in doing thy will, and promoting thy glory. Truly I am thy servant, O Lord, I am thy servant, and the son of thy handmaid; thou hast loosed my bonds. I esteem it my highest honour, to be called by thy name. Let me partake of the unction of thy holy spirit, that I may walk worthy of the vocation wherewith I am called. I am thine, O Lord, by creation and by purchase, and I have this day, in the most solemn manner, declared that I am thine by covenant. I have sworn and I will perform it, that I will keep

thy righteous laws. O let thy hand be upon the man of thy right hand, upon the son of man, whom thou madest strong for thyself: so will not we go back from thee. Quicken us, and we shall continue to call upon thy name. Cause thy face to shine upon us, and we shall be saved.

Go now from the Lord's Table, singing his praise.

THE LORD'S SUPPER.

COMMUNION SERVICE.

TABLE II.

WHO is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, (replies the great Redeemer) mighty to save. Wherefore, O Almighty Saviour! art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone, (saith he) and of the people there was none with me. I looked, and there was none to help; and I wondered that there was none to uphold! therefore mine own arm brought salvation. Yea, my brethren, our adorable Redeemer trode the wine-press of the father's wrath, and

triumphed over principalities and powers in his own person *alone*; of the people there was none with him: for when he encountered the powers of darkness, they all forsook him and fled. But his heart was so fully set upon accomplishing the salvation of his church, that no difficulty which he met with could discourage him from persevering in it. Neither the rage and fury of his enemies, nor the treachery and timidity of his friends, could prevail to make him desist from his arduous undertaking, until he could say, "It is finished;" then he bowed his head and gave up the ghost. Lift up your heads then, O ye gates, and be ye lifted up, ye everlasting doors, that the king of glory may come in. Who is this king of glory? The Lord, strong and mighty, the Lord mighty in battle; conqueror of sin, of Satan and of death. He fought, he bled, he died; but in dying he conquered. The strength of sin is the law; this strength he subdued, by obeying the precepts of the law, and sustaining the penalty due to our transgressions. He destroyed death, and disarmed it of its sting.

He also destroyed him that hath the power of death, even satan. He shook, yea, he overturned the foundations of his kingdom, broke open his prison doors, released his prisoners, delivered the prey out of the hand of the mighty, and having spoiled principalities and powers, he made a shew of them, openly triumphing over them on his cross. By this victory and triumph of our adorable Redeemer, his name is rendered famous forever: as the pious Psalmist observes, "his name forever shall endure, last like the sun it shall." Time, we know, has buried in oblivion many famous names and great events: and victories that have been celebrated with the utmost pomp that human invention could contrive, are now entirely forgotten. The marble pillars, the statues and monuments by which the great ones of the world hoped to perpetuate their names upon earth, are now gone to ruin and crumbled into dust, as well as their founders; but behold here a conqueror and a conquest, the remembrance of which has been kept up in the world for many ages, and will

be kept, not only to the end of time, but even when time shall be no more, through the endless ages of eternity. It was to preserve the memory of this victory of our Redeemer, that the holy ordinance was instituted which we are now met to celebrate. And I fervently pray, that this great and memorable event may be remembered by you with the most lively gratitude, while I deliver to you the sacred symbols, according to Christ's appointment.

“ The Lord Jesus, the same night in which
“ he was betrayed, took bread &c.”

Lo I come, (saith the blessed Redeemer) a body hast thou prepared for me. I delight to do thy will, O my God. Behold here the unparalleled love of Jesus. He not only offered himself a sacrifice of a sweet smelling favour unto God, his heavenly Father; but he rejoices that a body was given him to make him capable of suffering in thy stead, O penitent sinner. He gave this very body to be broken, torn and wounded on thy account: Behold now by faith his broken body, and his blood shed for the remission of your sins.

“After supper, Jesus also took the cup, &c.” Behold now, in the death of your Redeemer, the goodness and the severity of God displayed at once in the clearest point of view:—His goodness and mercy in sparing the guilty, and providing a sacrifice in their room and stead: Behold, on the other hand, the inflexible justice of God, and the infinite evil of sin, for which no less a sacrifice would be accepted than the shedding of Emanuel’s blood. O Lord our God, how unsearchable are thy judgments, and thy ways past finding out! without controversy, great is the mystery of godliness, God manifest in the flesh. Even angels are lost in wonder, while they pry into the mystery of redeeming love. Let us, therefore, turn away our eyes from beholding vanity. Let us turn aside and see this great sight. Behold in the person of our Redeemer, the Godhead! the fullness of the Godhead united to all the infirmities of human nature, sin only excepted. Behold the eternal Word, who was in the beginning with God, and who was God, made flesh, dwelling upon earth in poverty and

want, despised and persecuted, a man of sorrows and acquainted with grief, and at last finishing a life of unparalleled afflictions, by a painful and ignominious death, being crucified upon mount Calvary betwixt two thieves. When we contemplate these things by faith, it well becomes us to stand amazed, and to glorify God, saying with those of old, we have seen strange things to day.

You have now, my christian brethren, commemorated the death of your Redeemer, according to his own appointment. You have profest, before God and the world, that you are his disciples, and redeemed by his blood; that you feel your obligations to him to exceed what you can ever pay; and that it is your firm purpose and resolution, to be wholly and forever his.

Let me then address you in the words of the Psalmist (1 Chron. xvi. 15.) “Be ye ever
“mindful of his covenant.” As you have given a fresh pledge and assurance of your fidelity and obedience, be careful to hold fast the profession of your faith without wavering.

I doubt not but that you have felt strong emotions of grateful affection to your Redeemer, while you have been feasting with him at his table: But beware, lest these good impressions prove like the morning cloud, and the early dew, which soon passeth away. Let the life you henceforth live in the flesh, be by the faith of the Son of God. If you are christians *indeed*, as nothing can separate you from the love of Christ, so nothing can efface the remembrance of his love from your hearts. Remember, you have this day said unto the Lord, in the most solemn manner, thou art my God and my all-sufficient portion. See then that you often remind your souls of this transaction, and that you endeavour to act consistently with it. When afflictions discourage you, think of him who was a man of sorrows and acquainted with grief; who, for the joy that was set before him, endured the cross, despising the shame, and is now set down at the right hand of the Majesty on high. When temptation is like to prove too hard for you, look by faith to the cross of

Christ, and the enemy will fly from you as ashamed. Think with joy of the victories and triumphs of your Redeemer, and put your trust in his promises; then may you humbly hope, that notwithstanding all your fears and infirmities, he will lead you forth to glory and to victory. The christian soldier has an unspeakable advantage above all other soldiers, while he fights under the banner of the captain of salvation. In the army of an earthly prince, there is no absolute *certainty* of conquest: Though men may act with determined loyalty and courage, yet the *event* of war is ever dubious; but the christian soldier, the humble believer in Jesus, can triumphantly say in face of his enemies, the Lord is my light and my salvation; whom shall I fear? I can do all things through Christ which strengthens me. The christian may say, even the very moment he has joined Christ's army, thanks be unto God who giveth us the victory, through our Lord Jesus Christ. Work out your own salvation therefore, with fear and trembling, relying on the grace of your Redeemer for your effectual

assistance, and on his merits for your final acceptance: And let all those who have this day enlisted under the Redeemer's banner, testify their loyalty to their King, by animating each other to fight the good fight of faith, and joining in this triumphant song, "we are conquerors, yea more than conquerors through him who hath loved us."

THE LORD'S SUPPER.

COMMUNION SERVICE.

TABLE III.

THE benefit of attending the Lord's Table depends much upon the frame of soul in which you go to it. The meek shall eat and shall be satisfied. The weary and heavy-laden shall find rest. But if you come to this feast, entertaining high thoughts of yourselves, in vain do you expect communion with Christ, or any spiritual benefit. They are the hungry whom our blessed Saviour fills with good things; but the rich, those that are full of themselves, he sends empty away. He resisteth the proud, and giveth grace to the humble. The language of David when he sat before the Lord, becomes every soul that approaches this table, "who am I, O Lord God, and what

“ is my father’s house, that thou hast brought
“ me hitherto?”

The more humble you are for the errors of your past conduct, and the deeper sense you have of your wants, the better will you be prepared to meet with God, and to receive gracious communications from him who is the high and lofty one, whose name is holy, and who dwells with him that is of a contrite and humble spirit, to revive the spirit of the humble, and the heart of the contrite ones.

Now, in order to obtain this humble frame, I would recommend to you the following method. Think what you *were*, what you were by *nature*, estranged from God, enemies to him, dead in trespasses and sins. Think my brethren, what you *now* are, how many and great your infirmities, how far you fall short of perfection; how strong remaining corruption is, and how weak your graces; in how many things you offend; how little care you have taken to walk worthy of your vocation, to live as the children of the great God, and co-heirs with Christ. Think further, how long

it was before many of you have been prevailed upon to join yourselves in covenant with God; how often God has called before you would answer; how often your Redeemer has knocked before you would open; how long it was before you chose the fear of the Lord, and set yourselves to mind religion in earnest. Let me also exhort you to remember, where you are now sitting—at the table of the Lord; at the royal feast of the King of heaven: You are about to join in the most awful, solemn ordinance, that ever was instituted. Think what you are about to do; to come under the most solemn vows and engagements to be the Lord's; to renew that covenant with the great, the glorious, the eternal, the holy and jealous God, which you have so often violated. Let your thoughts be thus employed, my brethren, and you must increase in the grace of humility, which is the best preparation for receiving strength and comfort at this solemn ordinance. But I proceed to deliver to you the sacred symbols of your Redeemer's body and blood.

The Lord Jesus, the same night in which he was betrayed, took bread, &c.

Remember what Manoah's wife said to him, "If the Lord were pleased to kill us, he would not have received a burnt-offering, and a meat-offering at our hands, neither would he have shewed us all these things, nor would as at this time, have told us such things as these." And may not you say, O christians, if the Lord had pleasure in the death of sinners, he would not have provided and accepted such a sacrifice as we are now commemorating; but because he delighteth in mercy, he hath set forth his only begotten and best beloved Son, to be a propitiation through faith in his blood.

After supper, Jesus also took the cup, &c. Remember, now, the bitter cup which was put into your Redeemer's hands, from which nature shrunk back with dread and abhorrence, and no wonder it should; but grace prevailed over nature. Love to his church, and resignation to his Father's will, caused

him to drink off the very dregs of it, saying, "Father, not my will, but thine be done."

You have now, my brethren, professed to join yourselves with the Lord, in the bond of an everlasting covenant. God hath sealed exceeding great and precious promises to you, if you are true believers and sincere penitents; and you have sealed your vows of obedience and fidelity to him, over the symbols of Christ's body and blood. See, then, that ye labour to behave at all times like those who are under the solemn obligations of the everlasting covenant, and who know and experience its firm support and divine consolations. God is ever mindful of his promises; and he observes and remembers how we fulfil ours. Let us not forget, that as we profess at the Lord's Table, to hope for salvation, through the sufferings and death of Jesus, so we solemnly engage ourselves to be conformed to the pattern of his life. "He that saith he abideth in him, ought himself also to walk even as he walked." It should be our daily study, to cultivate that humility, meekness and charity; that purity,

piety and heavenly-mindedness, which adorned the life of our blessed Redeemer.

Suffer me to observe, that it is not our devout behaviour at a Communion Table, or while we think the eyes of men do strictly mark our conduct, that will prove the sincerity of our religious profession. Take heed, christians, that your conduct through life, in every relation in which you stand connected, and every transaction in which you are engaged, may correspond with the profession you have made this day at the Lord's Table. Though I would by no means recommend to you a stiff, sour, forbidding manner, which would rather injure than promote the cause of God and truth; yet I would admonish you on the other hand, against that easy and pliable religion which can accommodate itself to every taste and company, however vain or vicious they may be. I would address you in the words of the inspired apostle, "be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good, and perfect,

“and acceptable will of God.” You have named the name of Christ; depart therefore from all iniquity. You are children of the light; have no fellowship with the unfruitful works of darkness. You have been commemorating the love of Christ, who laid down his life for our sakes: Beloved, if God so loved us, we ought also to love one another. Be ye therefore kindly affectioned one to another, with brotherly love, endeavouring to keep the unity of the spirit in the bond of peace, as becomes those who profess to have one Lord, one faith, and to be heirs of the same eternal hopes. Faithful is he that hath called you to his service; and if you put your humble trust in his mercy and grace, he will not suffer you to be tempted above what you are able to bear, but with the temptation, will make a way for you to escape. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy: to the only wise God our Saviour, be ascribed glory and majesty, dominion and power, both now and ever. AMEN.

THE LORD'S SUPPER.

COMMUNION SERVICE.

TABLE IV.

MANY ages before our blessed Redeemer appeared upon earth, it was foretold by the evangelical prophet concerning him, “ that he should make his soul an offering for sin; “ that the pleasure of the Lord should prosper “ in his hand; and that he should see the travail of his soul and should be satisfied.” The subject of this prophecy is very clearly represented in the solemn ordinance which we are now met to celebrate. Let your faith be therefore exercised upon the agonies of your Redeemer, at this time, that suitable affections may be excited in your souls. Think, O christians, how painful must have been the sufferings of the blessed Jesus, when he is represented as in

great travail of soul, to bring forth, or to accomplish the redemption and eternal salvation of his church. No heart of man can conceive, no tongue can express, the agonies of soul which he endured from the wrath of God and the curse of the law, when he condescended to place himself in the room of the guilty. Sure it was no ordinary pain that made him pour out that doleful complaint, “my soul is exceeding sorrowful, even unto death;” and again, to offer up prayers and supplications, with strong cries and tears, saying, “Father if it be possible, let this cup pass from me.”

These things our minds ought to dwell upon, that we may be duly affected with the evil nature of sin, which could not be expiated by any other sacrifice, but by shedding the precious blood of the Lamb of God. But in this ordinance, we may see clearly exhibited, the happy fruits and effects of these agonies of our Redeemer, which were his great support under all his sufferings. The Father promised him that he should see his seed: “He shall see of the travail of his soul, and shall be satisfied.”

It is a great comfort to a dying man to have the prospect of a numerous offspring, to perpetuate his name, and inherit his estate. This comfort Jesus had, in all the calamities of his life: this animated him to endure all with patience. He saw some of his spiritual children weeping around him while hanging on the cross. He looked forward to the end of time, and saw a numerous offspring rising up from age to age to call him blessed, to bear up his name in the world, and to share in his heavenly inheritance. The apostle tells us, that for the joy that was set before him, he endured the cross, despising the shame. His heart rejoiced at the happy prospect of promoting the glory of his Father, and the salvation of his church. "I have satiated
"the weary soul" might he say, (Jer. xxxi. 25, 26.) "and replenished every sorrow-
"ful soul. Upon this I awaked and beheld,
"and my sleep was sweet unto me." This rendered Christ's death, and his sleep in the grave, pleasant to him. It sweetened all the travail of his soul to the blessed Jesus, that

he had fatiated the weary foul and replenished every forrowful foul. And here I would observe, that from this expreffion, you may learn, whether you belong to that number who are interreffed in the travail of Chriff's foul. Are you weary and heavy laden? Do you feel your fins a heavy burden, too heavy for you to bear? Be of good cheer, for Chriff was annointed to preach good tidings to the meek, to bind up the broken in heart. And let me add, for your comfort, his eyes are upon the affembly met here to day, and if there be one of his fpiritual feed among us, he can diftinguifh him in the croud. He fees you liftening to his word with eager attention, he fees you now at his table, commemorating his love; he fees your hearts breaking with penitential forrow, and melting at his crofs. And the facrifice of a broken and contrite heart he will not defpife. But I proceed to deliver to you the facred fymbols, which I pray may, through the influence of the blessed Spirit, confirm your faith, enliven your hope, and inflame your love, that you may go from this ordinance, rejoicing.

The Lord Jesus, the same night in which he was betrayed, took bread, &c.

O taste and see now that the Lord is gracious, while you feed by faith on Christ the bread of life, which came down from heaven. When the human race was perishing for want of spiritual supplies, Jesus, the true bread, the bread of life, came down from heaven, that he might raise starving, perishing spirits up to everlasting life. He that eateth this bread shall not hunger, and he that drinketh of this cup shall not thirst, shall never find himself destitute of true comfort, but shall find all his best wishes gratified, and all his noblest desires supplied. Lord, evermore give us this bread, and though our cups should not overflow in the dangerous way of prosperity, O may they ever overflow with the sweetness of divine benediction.

After supper also, Jesus took the cup &c. Drink, yea drink abundantly, O beloved of the most high God; drink all ye that are believers in my name. Lord, we believe, help thou our unbelief. They that trust in

thee, shall never be ashamed of their hope. May we all who drink of this cup, find our hopes exalted, and our joys increased in him, whom having not seen, we love, and in whom, though now we see him not, yet believing, we rejoice with joy unspeakable, and full of glory.

You have now been contemplating by faith the travail of your Redeemer's soul. Christ crucified has evidently been set forth before your eyes. O that the eyes of your understanding may be enlightened, that ye may be able to comprehend with all saints, the admirable dimensions of redeeming love, which passeth knowledge. He who loved you so well as to lay down his life for your sakes, rose again for your justification. Though his days on earth were cut short, yet they are prolonged in heaven. He who once hung upon the cross, and lay dead in the tomb of Joseph of Arimathea, has burst the bands of death, triumphed over the grave, and enjoys an immortal life. In such terms as these does he on this day address you O christians.

“ Fear not, I am the first and the last; I am
“ he that liveth and was dead, and behold, I
“ am alive for ever more.” He ever lives to
make intercession for those humble penitents,
who have fled to him for refuge. He lives,
christians; to communicate his Spirit for your
sanctification. He lives, to look after you in
your pilgrimage through this wilderness. He
lives, to send down supplies to you according
to your several exigences. He who shed his
precious blood to redeem you out of the hands
of your enemies, now lives in heaven to plead
your cause, to urge your claims founded on
his blood, and to solicit for you all the blef-
sings of time and eternity. He lives for ever
to make you happy for ever. Well does it
become you then to say with the apostle, “ I
“ know in whom I have believed, and I am
“ persuaded, he is able to keep that which I
“ have committed to him against that day.”
For what end is he exalted? Isaiah will tell
you (xxx. 18.) “ He is exalted that he may
“ have mercy upon you.” He has placed
himself upon his throne, as upon an eminence,

if I may so speak, that he may the more advantageously scatter blessings among the needy croud beneath him, that look up to him with eager, wishful eyes, like the lame beggar on Peter and John, expecting to receive something from him. And shall not such grace and bounty in one so infinitely exalted above you, excite your love? It surely must, unless the principle of gratitude be lost in your breasts.

Let the love of Christ then constrain you to live from henceforth, not to yourselves, but to him who both died, and rose again, and revived, that he might be Lord both of the dead and the living. Go now from the Lord's Table under the lively impressions of redeeming love; and God grant that you may be enabled to walk humbly, watchfully and circumspectly, avoiding whatever may grieve the Holy Spirit, or interrupt the peace of your own minds. AMEN.

THE LORD'S SUPPER.

COMMUNION SERVICE.

TABLE V.

MY thoughts are not your thoughts, neither are your ways my ways, saith the Lord; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. Who, that had beheld an infant, born in a stable, and laid in a manger for a cradle, who lived a life of poverty, reproach and persecution, and at last died an ignominious death—who, I say, could have imagined, (judging on human views) that this was he who was to redeem Israel, that this was the very Christ, who is the power of God and the wisdom of God to every one that believeth? Yet such were the means by which it pleased God to accomplish

the purposes of his sovereign grace and mercy towards fallen man. O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! This is the doing of the Lord, and it is wondrous in our eyes. But blessed be the God of our salvation, as the means by which our redemption was accomplished, are such as it could never enter into the heart of man to conceive, so the exceeding riches of the divine grace through Christ Jesus to penitent sinners, far transcend what we have any adequate idea of. Neither the greatness nor the number of our sins, nor any other circumstance can exclude us from pardon, but our unwillingness to part with them. Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land. Be not therefore faithless, but believing. Think not that God is straitened in his compassion as you

are straitened in your own bowels; or that because you find it hard to forgive your brother who offendeth you until seven times, God has in like manner, become implacable, through the multitude of your transgressions. No, my christian brethren; with our God there is plenteous redemption for every returning penitent sinner. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon: for my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. What a rich and tender display of the divine grace and compassion have we set forth in the parable of the prodigal son! His reception from his father, far exceeded his own expectations. "I am no more worthy to be called thy son, make me as one of thy hired servants," said the poor prodigal, when he came to himself. But the father said to his servants, bring forth the best robe and put it on him; and put a ring on his hand, and shoes on his feet. The prodigal

only desired to be treated like an hired servant, but lo! the fatted calf is killed for him, and his return to his father's house is celebrated with every demonstration of joy and gladness. In like manner, there is joy in heaven over every sinner that repenteth. Trusting therefore, that you have now approached the Lord's Table with penitent hearts, sincerely afflicted for your sins, and determined, through grace, to forsake them; I proceed to deliver to you the sacred pledges of your Redeemer's love; which, I hope, you will receive with the most exalted apprehensions of his free grace, and pardoning mercy.

The Lord Jesus, the same night in which he was betrayed, took bread, &c.

Jesus now addresses you, O communicants, as he did Thomas of old, "reach hither thy finger, and behold my hands; and reach hither thy hand, thrust it into my side, and be not faithless, but believing." Are you not ready to reply with the apostle, "my Lord and my God."

In like manner after supper, Jesus took the cup, &c.

Blessed Jesus! thou hast drank at the hand of the Lord the cup of his fury; thou hast drunk the dregs of the cup of trembling, and wrung them out; and thou hast put into my hand this cup of consolation. Behold what manner of love! O precious blood, that cleanses from all sin! Drink, O my soul, and remember Jesus—drink, and mourn over thy past sins and follies—drink, and receive thy pardon—renew thy covenant—and forget thy sorrows—drink, and forgive thy enemies—triumph also over the adversaries of thy soul—and rejoice in hope of the glory of God. Say now, O christian, blessed Jesus! I will remember thy love more than wine.

You have now, my brethren, subscribed with your hands unto the Lord: you have, in a very solemn manner, ratified and confirmed your baptismal vows and engagements, and having opened your mouths to the Lord, and taken the sacrament upon it that you will be his faithful servants, you cannot go back to the practice of sin, without incurring the most

aggravated guilt, and adding perjury to rebellion and disobedience.

Let me solemnly exhort you, who have this day avouched the Lord for your God, and have said to Christ at his table, my Lord and my God, to remember that he is both: and do not expect, O communicant, that he should be thy God, thy portion, thy exceeding great reward, if he be not also thy Lord. Do not think he will be thy Jesus, thy ransom to save thee from hell, if he be not thy Lord, to govern thy heart and life. He is the author of eternal salvation only to those that obey him. Beware of imagining, that your saying Lord, Lord, either now or hereafter, will secure an interest in his favour, if you are a worker of iniquity, and disregard his commands. If his interest in thee, and his authority over thee, will not prevail more than the entreaty of a friend, the gain of a little money, the allurements of pleasure, or the temptations of Satan, then thou hast no part or lot in the Saviour whose death we are now celebrating. But if you sincerely and unfeignedly take him to be

your Lord, he will then be your God: and all blessings, temporal, spiritual, and eternal are comprized in that. You are then his jewels, his treasure, his portion, his inheritance, his peculiar people, if he be your God. O how dear, how valuable, how precious are the relations, privileges and blessings, that this contains! what need you fear? what can you want? what can you ask more? what can dismay, afflict or trouble such a soul? why art thou cast down, O my soul? why art thou disquieted within me? may you say, if you can add with David in another place, the Lord is my portion, and the lot of mine inheritance: or if you can say with Thomas, my Lord and my God. All things are yours; his Spirit, his providence—his attributes, his promises; life, death, things present, things to come—grace here, heaven hereafter—all things are yours, if ye be Christ's, and he be as you have now profest, your Lord and your God. Blessed then are you, though you have not seen him with your bodily eyes, or thrust your hand into his wounded side, or felt the print of the

nails in his crucified body: yet, having now by hearing of him, and receiving the sacred symbols, believed on him, and loved him, you shall see him hereafter in glory and triumph, and be for ever with him, to behold his glory, and to partake of it throughout the lasting ages of eternity. AMEN.

THE LORD'S SUPPER.

COMMUNION SERVICE.

TABLE VI.

THERE is no disposition of mind more proper and becoming, when we approach to God in the solemnities of his worship, than a grateful one. To enter into his presence with thanksgiving, and his gates with praise; to be thankful unto him and bless his name, will be comfortable and edifying to our souls, and acceptable to him. But there is no religious service, to which this grateful temper is more suitable, than the ordinance now before us: in which we are called to recollect, to commemorate and celebrate, the most important and valuable favours, with which a sinful world was ever blessed. And I trust, my fellow communicants, that your hearts are

now so deeply impressed with a sense of redeeming love, that you are ready to adopt the devout and grateful language of the pious Psalmist, (Psalm ci. 1.) “ Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits.” Bless the Lord, O christians, for his pity and love to the sinful children of men; that while he passed by those nobler beings, the angels that fell, he had compassion on the degenerate race of Adam. Bless the Lord, that he has ordered your lot in a civilized country, favoured with the light of the gospel, and where its ordinances are administered in purity, and not among those savage and barbarous nations, who offer up human sacrifices, and bow the knee to idols. Bless the Lord, O christians, for appointing this ordinance, which is so admirably fitted to help our devotion, to enflame our love, and to quicken us to all holy obedience. An ordinance, in which we see that everlasting covenant sealed and ratified, as it were, before our eyes; which giveth the assurance of par-

don, peace and eternal life to every humble penitent believer. Bless the Lord, that no domestic calamity, or painful affliction, has prevented you on this day, from partaking of so delightful a feast. Bless the Lord, that you have no reason to be filled with terror or tormenting fear, in approaching your Maker at this time, but that having such a high priest set over the house of God, who is touched with a feeling of your infirmities, you are encouraged to come to a throne of grace, with humble confidence and joy, that you may obtain mercy and grace to help you in every time of need. I will add, my christian brethren, that we should be thankful to see so many of our brethren and friends joining us in the solemn service of this day, joining in the same act of homage, self-dedication, love and hope. What a pleasure is it, to see some young christians coming to the Lord's Table; to fill up their father's places; entering into their services and labours, and joining themselves to the Lord in a perpetual covenant never to be forgotten! How delightful a sight must this

be to all the real friends of Jesus! It encourageth us to hope and believe, that he will still have a seed to serve him in this place, where we have so often remembered and celebrated his love, and had reason to say, “It is good “to be here.” And I fervently pray, that you may on this occasion, abundantly experience the riches of divine grace, enlivening, strengthening, and comforting your souls, while you are partaking of the sacred symbols of Christ’s body and blood.

The Lord Jesus, the same night in which he was betrayed took bread, &c.

Do this in remembrance of him who bare our sins in his own body on the accursed tree, who suffered the just for the unjust, that he might bring us to God. If the Jews could not forbear saying, “behold how he loved “him,” when they saw Jesus weeping at the grave of Lazarus, may we not with much more reason cry out, behold how he loved us—when we think of his shedding, not tears, but blood, his vital blood for us. He hath loved us and washed us from our sins, in his own blood.

In like manner after supper, he took the cup, &c.

Imagine now, christians, that you see Jesus standing in the midst of you, as he did among his disciples, when he was newly risen from the grave, saying, peace be unto you, eat, O friends—drink this cup which is the new testament in my blood. Rejoice, and be exceeding glad: as my Father hath loved me so have I loved you: continue ye in my love. Behold here the sensible signs and seals of my love. By these I give myself to you, as once I gave myself for you. By these tokens I convey to you all that I have. I make over to you that inheritance which I have purchased by my blood, even eternal life and happiness. For though I was once dead, I am alive again, and behold I live for ever more. Amen. Lord Jesus; live for ever. Because thou livest, we shall live also. Thou knowest how to pity us, because thou art he who suffered and died; and thou wilt never cease to pity and help us, because thou art he that liveth, and being raised from the dead, diest no more; death

hath no more dominion over thee. Because thou wast tempted in all things like unto us; thou art sensible of our infirmities, and able to succour us in all the trials of life and death. And because thou livest, thou canst make thy death powerful and effectual to us: Thou canst make good all thy own promises, and put us in possession of the purchased inheritance. Even death, the last enemy, is now swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? Thanks be to God, who giveth us the victory through our Lord Jesus Christ.

You have now eaten of your Redeemer's bread, see that you lift not up the heel against him. Remember that the solemn service in which you have been now engaged, is not only a commemoration of Christ's first appearance in a state of humiliation and suffering, but a sure pledge of his second coming to judge the world in righteousness, and to complete the redemption of his church. If you are a sincere lover of Christ, you will rejoice to think of this great event; and, transported with

the glorious prospect, will be ready to exclaim, “come, Lord Jesus, come quickly.” In this ordinance I see thee darkly as through a glass. O when shall I behold thee face to face! when will the sun of righteousness break through all interposing veils, that the shadows may be done away, and that his faithful ones may see him in all his glory! delightful are the approaches he now makes to our souls: Even these distant and cloudy views are refreshing and comfortable, but how much will the pleasure be increased, when I shall be absent from the body, and present with the Lord! Above all, when I shall put on my glorified body, and with the many thousands, and thousand times ten thousand of his saints that have ever lived upon the earth, shall ascend to meet him in the air, be publicly absolved and acknowledged by him, and by him presented holy and without blame, to God, even our Father, see him arrayed in majesty and love, and fall worshipping at his feet!

Christians, let this glorious and triumphant day be often realized to your minds by faith.

Be watchful and diligent in your preparation for it. Gird up the loins of your minds, be sober and hope to the end for the grace that shall be revealed to you, at the appearing of Jesus Christ.

Go now from the Lord's Table, singing his praise.

CONCLUDING
EXHORTATIONS
TO
COMMUNICANTS.

THE LORD'S SUPPER.

EXHORTATIONS

*To the COMMUNICANTS, at the conclusion
of the SOLEMN ACTION.*



EXHORTATION I.

CHRISTIAN Brethren! The sacramental table is now drawn, and I trust that many of you can say from happy experience, truly our fellowship has been with the Father, and with his Son Jesus Christ. We have sat under his shadow with great delight, and his fruit was sweet to our taste.

Permit me now to remind you, that the great design of this ordinance is, to strengthen the principles of piety in your hearts, and to promote the practice of holiness and universal righteousness in your lives. If this end be

not in some measure attained, we lose the chief benefit of this institution. For the bread of life is given us to strengthen us for our work. The design of this appointment is to shew forth the Lord's death; and the reason why he ordered his death to be so often commemorated is, to strengthen our faith, and fix us in the belief of his meritorious sufferings, and of the accomplishment of the promises which are made in the gospel; and that such a faith might bring us more and more in love with him. And the natural fruit of an increased affection for Christ is, a more ardent desire to be like him, a concern for his interest, and diligent endeavours to abound in his service. Every faithful communicant will make conscience of walking humbly, watchfully and circumspectly. And remember, brethren, that loose, careless, disorderly communicants are not worthy of the name or privileges of such. They are a disgrace to the society to which they belong. They dishonour their profession, and ought to be despised and avoided. Those that honour God, he will honour; but those

that despise him, he will allow us to esteem lightly.

If your conversation be suitable to this great solemnity in which you engage, if you come hither for spiritual strength and improvement, and then go out into the world, and bring forth much fruit, and appear, and really are more serious, more devout, more fearful of sin, more conscientious in the discharge of your duty than others are, you will deserve respect, and it is likely you will have it. For those who have no principle of real piety in their own hearts, yet usually shew some regard to holiness in others. But on the contrary, if any of us should go from this table, and walk as others walk, and be as vain and unguarded as those who make no more than ordinary pretensions to religion, so far from commanding respect, we shall be despised both by God and man. Such a criminal behaviour on our part, will also harden the wicked and profane, and grieve the hearts of the righteous. Remember, it is not the name of a communicant that is honourable, but the sanctified

frame of mind, which is suitable to this holy ordinance, and a conversation becoming the gospel. The best way of trying whether you profit by the ordinance of the Lord's Supper, is to consider whether it has any purifying influence on your heart and life. This is the best effect the sacrament can have upon us, what will administer to us the best-grounded comfort, and is the best preparation for the ordinance upon its return. Consider and examine well, whether your sacramental engagements are a restraint upon you in the season of temptation, and a spur to diligence in your spiritual work. Consider whether they render you more like to God, and quicken you to renewed care to imitate the virtues of the great author and finisher of our faith, Christ Jesus. Consider whether they improve your heart, confirm and strengthen your habits of grace, and make you more strictly conscientious, more afraid of sin, less fond of the applause of the world, more indifferent as to the reflexions that may be cast upon you for unnecessary strictness and singularity, more useful

among your acquaintance, more desirous of doing good, and more inquisitive after occasions of that kind.

This is the method you must take to know whether you gain by your attendance on the Lord's Table, whether the chief end of it be answered in you. Are you the holier for it? Doth it help you to do more than others? to exceed yourselves? This is a *real* benefit. Some look for raptures of joy, while they are at the table of the Lord, or some violent agitation of mind while they behold the representation of our Saviour's sufferings; and are apt to imagine, that if they feel no such vehement emotion of spirit, but are calm and sedate, they are not in a good frame, and gain little by the ordinance: whereas it is possible you may gain least, when the natural passions are most moved. The representation of Christ's death, when it strikes the imagination in a lively manner, has a mighty tendency powerfully to affect the mind. There were so many moving circumstances with which that great event was attended, such as the terribleness of

the suffering, the innocence and goodness, the dignity and condescension of the sufferer, the horrible wickedness of his pretended friend who betrayed, and of the Jews who crucified him; the darkness which covered the whole land, the trembling of the earth, the rending of the rocks, and the like, that it is almost impossible these things should be called to your remembrance without your being affected; so that possibly, some times, you may mistake the workings of the natural affections, for the exercise of devout and gracious ones. And if the natural affections *only* are moved, then all that you can reasonably conclude from such a kind of emotion at the Lord's Supper is, that you are *men*, and not stocks or stones, or brutes; that you have not lost the passions that belong to mankind.

But then, when you try your profiting by this ordinance, by the evidence I just now mentioned,—its reformation of your heart and conversation,—you are not in much danger of being mistaken. The christian that is assisted by this ordinance to see the great evil of

sin, and the love of Jesus in delivering from it, and to perceive the many forcible motives and engagements to all holiness of conversation that are here set before him, so as to be more in love with his duty, to have his pious resolutions more established, the tenderness of his conscience more increased, and to be brought more under the influence of the doctrines and precepts of the gospel in all his actions; this is he who may be said to receive most worthily, and to grow in grace, whether he has or has not the happiness of warm and melting affections. I fervently pray, that each of you, my fellow communicants, may have this comfortable and satisfactory evidence, that you have not attended his table in vain.

And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified. AMEN.

The first part of the chapter discusses the various methods used to determine the structure of a molecule. These methods include X-ray crystallography, infrared spectroscopy, and nuclear magnetic resonance (NMR) spectroscopy. Each method has its own strengths and limitations, and they are often used in combination to determine the structure of a complex molecule.

X-ray crystallography is a powerful technique that allows scientists to determine the three-dimensional structure of a molecule at the atomic level. It involves shining X-rays on a crystal of the molecule and measuring the diffraction pattern. The resulting data is then used to reconstruct the electron density of the molecule, which can be used to determine the positions of the atoms.

Infrared spectroscopy is another important technique for determining molecular structure. It involves measuring the absorption of infrared light by a molecule. The resulting spectrum shows characteristic absorption bands that can be used to identify the functional groups present in the molecule.

Nuclear magnetic resonance (NMR) spectroscopy is a technique that allows scientists to determine the structure of a molecule by measuring the magnetic properties of the nuclei of the atoms in the molecule. There are two main types of NMR: proton NMR and carbon-13 NMR. Proton NMR is the most commonly used and provides information about the number and environment of protons in a molecule. Carbon-13 NMR provides information about the number and environment of carbon atoms in a molecule.

Other techniques used to determine molecular structure include mass spectrometry, which measures the mass-to-charge ratio of ions, and ultraviolet-visible spectroscopy, which measures the absorption of light in the visible and ultraviolet regions of the electromagnetic spectrum.

The second part of the chapter discusses the various methods used to determine the configuration of a chiral center. These methods include polarimetry, X-ray crystallography, and NMR spectroscopy. Each method has its own strengths and limitations, and they are often used in combination to determine the configuration of a chiral center.

Polarimetry is a technique that allows scientists to determine the configuration of a chiral center by measuring the optical activity of a substance. Optical activity is the ability of a substance to rotate the plane of polarization of light. The resulting angle of rotation can be used to determine the configuration of the chiral center.

X-ray crystallography is another important technique for determining the configuration of a chiral center. It involves shining X-rays on a crystal of the molecule and measuring the diffraction pattern. The resulting data is then used to reconstruct the electron density of the molecule, which can be used to determine the positions of the atoms and the configuration of the chiral center.

Nuclear magnetic resonance (NMR) spectroscopy is a technique that allows scientists to determine the configuration of a chiral center by measuring the magnetic properties of the nuclei of the atoms in the molecule. There are two main types of NMR: proton NMR and carbon-13 NMR. Proton NMR provides information about the number and environment of protons in a molecule, and carbon-13 NMR provides information about the number and environment of carbon atoms in a molecule. Both types of NMR can be used to determine the configuration of a chiral center.

Other techniques used to determine the configuration of a chiral center include mass spectrometry, which measures the mass-to-charge ratio of ions, and ultraviolet-visible spectroscopy, which measures the absorption of light in the visible and ultraviolet regions of the electromagnetic spectrum.

THE LORD'S SUPPER.

EXHORTATIONS TO COMMUNICANTS.

EXHORTATION II.

BY the good hand of our God upon us, we have been carried through the most solemn part of the service of a communion Sabbath. We have professed to receive Christ Jesus the Lord, as he is offered in the gospel. Let it be our care and endeavour from henceforth to walk in him, to walk worthy of the vocation wherewith we are called, to live as becomes the redeemed of the Lord, and the expectants of glory, honour and immortality. We read in the history of Hezekiah (2 Chron. xxxi. 1.) that when the Israelites had finished the celebration of the passover, they all went out to the cities of Judah, and threw down the images, high places and idolatrous altars, till

they had utterly destroyed them all. We, my christian brethren, may derive a hint of useful instructions from hence. When the religious exercises of a Lord's day, and especially of the Lord's Supper, our christian passover, are finished, we must not think that our work is then ended. No: then the most difficult part begins; which is, to subdue and destroy every thing in our temper and conduct that is offensive to God; to renounce all our idols, and manifest a holy zeal against sin in ourselves and others. The comforts we have enjoyed at the Lord's Table and the solemn engagements we have renewed, should increase this zeal in our breasts. Let us, with this view, consider that Jesus hath again been set forth crucified among us; not merely to excite some present good affections to him, and give us a transient pleasure; but to be remembered and felt as an abiding principle and source of obedience, an engagement to demolish every idol and lust in our hearts. Remember what an apostle saith (Heb. iii. 14.) "Now are we
" partakers of Christ, if we hold the beginning

“ of our confidence stedfast unto the end.”
The true christian maintains an uniform and consistent character. His religion is not merely the work of a Sabbath day or of a communion day, but hath an habitual influence upon his behaviour, in subduing his passions, spiritualizing his affections, and regulating his conduct in the several relations of life. He can say with the apostle, “ I am crucified with
“ Christ, nevertheless I live; yet not I, but
“ Christ liveth in me, and the life which
“ I now live in the flesh, I live by the faith of
“ the Son of God, who loved me, and gave
“ himself for me.”

When temptation assaults, you must remember the solemn surrender you have made this day of yourselves to your God and Saviour. When afflictions discourage you, and the world frowns upon you, remember the profession you have made at the Lord's Table. O my soul, thou hast said unto the Lord, thou art my portion; therefore, “ although the fig tree shall
“ not blossom, neither shall fruit be in the
“ vine, the labour of the olive shall fail, and

“ the fields shall yield no meat ; the flock shall
“ be cut of from the fold, and there shall be
“ no herd in the stall ; yet I will rejoice in the
“ Lord, I will joy in the God of my salvation.”

Let us go on then to seek our refreshment and happiness in God, for there only shall we find it. Let us watch against every thing that has a tendency to grieve his Spirit, and to interrupt his gracious communications to our souls. In a word, let me exhort you in the conclusion, in the language of the blessed apostle, “ Fight the good fight of faith, lay
“ hold on eternal life, whereunto ye are also
“ called, and have professed a good profession
“ before many witnesses.” Work out your own salvation with fear and trembling, relying on the grace of your Redeemer for your effectual assistance, and on his merits for your final acceptance. AMEN.

PRAYERS,

BEFORE AND AFTER

SERMON.

DEVOTIONS for the CHURCH.

BEFORE SERMON.

PRAYER I.

O MOST glorious, and highly exalted Lord our God! Thou art greatly to be feared in the assembly of thy fairs, and to be had in reverence of all that would draw nigh unto thee. We thy dependent creatures, would present ourselves before thee at this time, with sentiments of humility and profound veneration; adoring thee as the only living and true God, the only proper object of our religious homage and worship. For thou art every where present, to hear our supplications and praises: and thou art alone possessor of infinite wisdom to contrive, almighty power to execute, and perfect goodness to desire our happiness. We are sensible O our God, that our

goodness cannot extend to thee, and that thy perfections and glory can receive no addition from our imperfect services. But it is good for us to draw near to God, for lo! they that are far from thee shall perish.

It is good for us to draw near to thee, to testify our entire dependence upon thee, and the innumerable obligations we owe thee, to excite and to improve good dispositions in our minds, that beholding as in a glass the glory of the Lord, we may be transformed into the same image, from glory to glory, even as by the Spirit of the Lord. Assist us, O Lord, we entreat thee, to perform the solemn duties in which we are now engaging, in such a manner as shall render our services acceptable to thee through Jesus Christ our adorable advocate and intercessor, and beneficial to our own souls. O thou, who hast constant access to our minds! we earnestly implore thy divine influence and aid, to put us into a suitable frame and temper of mind for conversing with heavenly objects, and to excite in us a spirit of genuine piety and devotion. May we

worship thee, the all-seeing Spirit, in spirit and in truth. When we profess to draw near thee with our mouths, and to honour thee with our lips, forbid that our hearts should be far removed from thee. We fervently pray, O heavenly Father, that no intruding cares may disturb our devotion, on this day of sacred rest, and that no mean desires and affections may interrupt our communion with heaven, or suspend our delightful intercourse with thee, the Father of our spirits. Quicken us that we may call upon thy name; open thou our lips, O Lord, and our mouths shall shew forth thy praise. All thy works praise thee, O God, and thy glorious perfections are engraven in shining characters on every part of thy vast creation. But thy saints are in a more especial manner bound to extol and to magnify thy name, and to join in that song of praise, "Worthy art thou to receive blessing and honour and glory and power." What have we O God, that we have not received from thee? All that we are, all that we have, all that we can do, is wholly from thee! To

love thee above all is therefore our first duty, and to enjoy thee, our supreme felicity. Whom have we in heaven but thee, O our God, and there is none upon earth that we desire besides thee. Our flesh and our heart faileth, but God is the strength of our heart, and our portion for ever more. We rejoice in that eminent distinction conferred upon our nature, that thou hast formed us with powers that render us capable of maintaining an intercourse with thee the author of our being, of knowing, loving and serving Thee here, and of enjoying Thee, when time shall be no more. We bless thee for the continued use and exercise of our reasoning powers, and for all the testimonies of thy paternal care, which we have experienced since we had a being in the world. We tasted of thy bounty even before we were capable of perceiving the hand from whence it came; and we must acknowledge with gratitude that goodness and mercy have hitherto followed us.

It is owing to the riches of thy goodness and forbearance and long suffering, that thou

art sparing us so long in a state of trial and probation, and bestowing upon us a variety of means for promoting our religious and moral improvement. To thee we are indebted for every thing that contributes to our comfort and enjoyment here on earth, and for all our prospects in a future and eternal state.

What shall we render to thee for all thy benefits, but especially for the spiritual blessings bestowed upon us through Christ Jesus our Lord. We adore thee for that rich grace and mercy which thou hast manifested in the redemption of our apostate fallen race. Blessed be thy name, that when all had sinned and come short of the glory of God, so that by the deeds of the law no flesh could be justified in thy sight, thou didst set forth thy Son to be a propitiation, through faith in his blood, that thou mightest be just, and the justifier of them that believe in Jesus. We adore thee that he hath magnified the law and made it honourable; that he hath finished transgression, made an end of sin, made reconciliation for

iniquity, and brought in everlasting righteousness.

We bless thee for that new and gracious covenant, which is ratified by the shedding of his blood, for the exceeding great and precious promises of the gospel, for the clear revelation of thy will and our duty, for the gracious influences of thy holy Spirit to enlighten, to sanctify and to comfort us during our pilgrimage here on earth, and for the animating prospects of glory, honour and immortality beyond the grave. Grant, O Lord, that thy rich and condescending grace and mercy, revealed in the gospel, may overcome the natural enmity of our hearts, and our disaffection to thy service. We fervently pray, that such a deep sense of thy loving-kindness and tender mercy may always dwell upon our minds, as shall effectually engage us to a constant course of obedience to thy holy laws, and to a patient and cheerful submission to thy blessed will. Enlighten our understandings by thy holy Spirit, that we may perceive the extensive demands of thy law, with the awful penalty an-

nexed to the violation of each of its precepts; and when we are sufficiently humbled by these views, O do thou lead us by faith to that Redeemer who is mighty to save; who is able to save even to the uttermost all who come to God through him, seeing he not only died for our sins and rose again for our justification, but ever lives to make intercession for us. Give us wisdom and understanding, O Lord, we beseech thee, that we may not be carried away by the deceitful pleasures of this vain world, but grant that our desires and affections may be set upon those pleasures which are at thy right hand, and which endure for ever.

Convince us daily more and more, that sin is the greatest of all evils, that guilt and misery are always inseparable, and that there is no solid or substantial happiness to be attained in this life, but what results from the testimony of a good conscience, from the consolations of thy holy Spirit, and the well grounded hope of acceptance with thee through the Son of thy love. Under a deep conviction of these important truths, may it be our chief study and

constant aim, to please and obey thee, and to secure an interest in thy favour which is better than life. Amidst the various cares and concerns of a present world, may we remember this one thing needful, and chuse the better part which shall never be taken away from us. Eye hath not seen, nor ear heard, nor has it entered into the heart of man to conceive, that happiness which thou hast laid up for them that fear thee; or that misery which will be the portion of the finally impenitent! Impress upon our minds, we beseech thee, O Lord, a lively and affecting sense, both of the promises and threatenings contained in thy word, that under their influence, we may be enabled to hold fast the profession of our faith without wavering. And grant, O heavenly Father, that our conversation may be in every respect, such as becometh the gospel of Christ. May we deny ourselves, take up our cross and follow our Redeemer, who not only suffered and died for our sakes, but hath left us an example that we should follow his steps. Though tempted to forsake the path of duty, may we

overcome in his strength, and be finally more than conquerors through him that loved us. For these purposes, we pray that thou wouldst bless to us all the means of spiritual improvement with which we are favoured. We humbly pray, that thou wouldst countenance all thy servants and people who are met together on this day, to worship thee, either in the stated, or more solemn duties of religion.

• May gospel ordinances be dispensed in purity, and accompanied with power in the several corners of thy vineyard, that sinners may be converted, and turn to the Lord, and saints be edified and comforted. Let none be ashamed or disappointed who wait and hope for thy salvation. Look in mercy, we beseech thee, on all such as are confined from thy courts, by personal or family afflictions, and by thy immediate teaching, make up to them the want of public ordinances. Pity the multitudes who are every where profaning thy holy Sabbath and give them repentance to salvation. Remember all those, with whom we have, at any time, gone to the house of God

in company, and let our prayers, though now separated, be accepted for each other. Bless each of us who are here before thee, with just and clear views of the truth as it is in Jesus. Give also a door of utterance to speak thy truth: Give the hearing ear and the understanding heart. Our waiting eyes are towards thee, let our help come from thee. All we ask, is in the prevailing name of Jesus Christ the righteous, who is worthy, though we are utterly unworthy, to whom with thee, O Father, and the Holy Spirit, we would ascribe glory and honour, dominion and praise, henceforth and for ever more. AMEN.

DEVOTIONS for the CHURCH.

AFTER SERMON.

PRAYER I.

FOLLOW with thy effectual blessing, O Lord, the instructions now delivered from thy word. May the great and interesting truths revealed in the gospel, not only gain the assent of our understandings, but sink deep into our hearts, and have a commanding influence on the whole of our conduct. May we imbibe the spirit, as well as doctrine of Jesus, our gracious Lord. Let the same mind be in us, which was also in him. May we walk worthy of that high and holy calling wherewith we are called, worthy of the important privileges conferred upon us, and of the glorious hopes that are set before us.

Raise our affections more and more, blessed God, to those things which are above, and teach us to moderate our regard to all inferior and sensible objects. Deliver us, we beseech thee O Lord, from all inordinate cares about the concerns of this life, from all distrust of thy good providence, from all repining language and discontented thoughts. And enable us in every state and condition, to be not only patient and resigned, but chearful and thankful; knowing that all things are ordered by thee in the wisest and best manner, and so that they shall work together for good to them that love thee. With the most lively gratitude would we adore that goodness and mercy of thine, that have attended us all our days, and supplied us with every thing necessary to sweeten our passage through this wilderness, and to prepare us for the happiness of a future state. We fervently pray, that the inestimable blessings which we enjoy, may be extended to the whole human race. Send forth thy light and thy truth, O heavenly Father, to dispel those thick clouds of ignorance and

error, which overspread so great a part of the world, that thy ways may be known upon earth, and thy saving health among all nations. And wherever the light of the gospel shines, may it produce, by the power of God, the happiest effects on the minds and manners of men. May the wars of the nations end in the peace of the church, and the convulsions and revolutions of states and kingdoms, terminate in the advancement of the kingdom of God among men; that kingdom which cannot be moved. Pour down a more abundant measure of thy Spirit, to carry on thy own work upon earth. May every christian society flourish in knowledge, holiness and love. May thy churches on earth, desire and endeavour to resemble thy heavenly church, in which thou art obeyed, and loved, and praised, with the highest delight, harmony and perfection. More particularly, we pray, that thou wouldst regard with thy special mercy, our highly favoured, but ungrateful nation. Though our iniquities testify against us, yet for thy own name's sake, continue to us the light of the

gospel, and the means of grace that we enjoy. Preserve us from public calamities, and put an end to those enormities which call for thy vengeance upon us. May that righteousness which exalts a nation flourish amongst us, and deliver us from sin, which is the reproach and ruin of any people. Bless all our rulers and governors, supreme and subordinate. Eminently bless and long preserve our gracious Sovereign King George, his Royal Consort Queen Charlotte, the Prince and Princess of Wales, and all the Royal Family. Establish our King's throne in righteousness. Continue to inspire him with a love of Justice, a zeal for religion, and a generous concern for the happiness of his subjects. Defend him against the evil designs of malevolent and seditious men, and give him victory over all his and the nations enemies, both at home and abroad. Bless the King's counsellors, and all those who are invested with high trust and authority. Give them wisdom to discern, and integrity to pursue those measures which will most effectually advance thy glory, and the public

interest. Endue the Ministers of the gospel, of all denominations, with the spirit of their office, that they may be apt to teach, zealous, faithful and successful. Bless all universities and seminaries of learning: may they be nurseries of piety as well as of science. Prosper, we beseech thee O Lord, the means of grace, and the labours of thy servants, in that part of thy church where our lot is cast. We pray in a special manner, that thou wouldst bless thy servant who stately labours in this place. Strengthen his hands, continue his usefulness: may he and his people be mutual blessings and comforts to each other. Bless the whole body of this people, high and low, rich and poor. Encourage and encrease the number of those that truly seek thy face and fear thy name:

Be very gracious to all those whom we ought to have upon our spirits before thee, whether by the ties of nature or grace. Visit in mercy the sons and daughters of affliction, particularly those for whom our prayers are desired. Remove their disorders, if it be thy blessed will. Teach them to see thy hand in

all their sufferings, and meekly to acquiesce in thy will. Grant, we pray, that these light afflictions, which endure but for a moment, may work out for them a far more exceeding and eternal weight of glory. Prolong useful and desirable lives; and may such as are drawing near the gates of death be ready and resigned. Convince each of us, of our own frailty and mortality; of the shortness and uncertainty of this life, and the eternity of the next; that we may be careful so to live, as we shall wish we had done, when we come to die. Call us not from hence, if it be thy blessed will, till we have a well-grounded hope, that neither life nor death, height nor depth, angels, principalities or powers, things present or things to come, shall be able to separate us from the love of God which is in Christ Jesus our Lord. We desire now to cast all our cares upon thee, and to trust in thy mercy for supplying our various wants, and helping our infirmities, according to the riches of thy grace in Christ. Assist us in singing thy praises. Dismiss us from thy house in

peace. Accompany us to our respective dwellings; and grant that the religious exercises, in which we have this day been employed, may have a happy and lasting influence upon our future lives and conversations.

Hear our prayers, O Lord, and accept of our imperfect services, for the sake of Jesus Christ the righteous, our prevailing advocate and intercessor, at thy right hand: and we desire to ascribe, as is most due, glory to the Father, to the Son, and to the Holy Ghost, world without end. AMEN.

DEVOTIONS for the CHURCH.

BEFORE SERMON.

PRAYER II.

O ETERNAL and most blessed Lord our God! We adore thee as the Alpha and Omega, the first and the last, of whom, through whom, and to whom are all things. To thee every knee should bow, and every tongue confess their sins; for thine, O Lord, is the kingdom, and the power, and the glory, and the victory, and the majesty. Among the gods there is none like unto thee, neither are there any works like unto thy works. Thy works O God are immense, full of wonder, demanding everlasting praise. Thou callest the things that are not, as if they were; thou quickenest the dead. Thou saidst at the beginning, let there be light, and there was light: Thou

faidst and it was done, thou commandedst and it stood fast. At thy voice, O Lord God omnipotent, the earth quakes, the pillars of heaven tremble. The rocks melt like wax; the sea is dried up, and the foundations of the hills are moved. Who would not therefore fear thee O God? Who would not glorify thy name?—Thou, Lord, hast a mighty arm: strong is thy hand, and high is thy right hand. Thou art able to fulfil the desires of thy faithful servants, who put their humble trust in thy mercy. Thou art able also effectually to subdue all the enemies of thy holy and righteous government. O Lord God of hosts! Blessed is the man who trusteth in thee; yea blessed is the man whom thou chusest, and causest to approach unto thee, that he may dwell in thy courts. We bless thy name, who art encouraging us to draw near to thee, by revealing thyself in thy word as the proper object of our trust and confidence; not as an absolute God, who is a consuming fire to all the workers of iniquity; but under the amiable character of the Father of mercies in whom compassions flow;

God in Christ, reconciling a guilty world to thyself, not imputing to penitent sinners their trespasses. Glory to God in the highest, for peace proclaimed on earth, and good-will to the sons of men. We desire now to come into thy house, in the multitude of thy tender mercies, and to worship in thy fear toward thy holy temple. Every time we appear in the tabernacles of thy grace, we must confess that we are called to the exercise of contrition and sorrow. What reason have we, holy Majesty, to mourn at thy footstool over the ruins of our degenerate, fallen nature, and to exclaim with the deepest humility and abasement, how is the gold become dim! how is the most fine gold changed! The crown, alas, is fallen from our heads; wo to us sinners. We would lament in thy presence, the fatal blindness and ignorance of our minds in spiritual matters. How apt are we to mistake the true way to happiness, and to seek the living among the dead! How often have we mistaken evil for good, bitter for sweet, and darkness for light! We have likewise infinite

reason to be humbled in thy sight, on account of the coldness and insensibility of our hearts, which can hardly be allured by the gracious promises of the gospel, or alarmed by the awful terrors of the law. We would lament in thy presence, O our God, the disorder and irregularity of our affections, and the prevalence of that carnal mind, which is enmity against God, and is not subject to his law. Who among us can understand his errors? Innumerable evils do compass us about. But we bless and magnify thy name, though we have continual cause of humiliation for what we are in ourselves, we are encouraged by the gracious discoveries made in the gospel, to rejoice in the Lord Jesus, and in the various offices and characters which he sustains, as the Redeemer of his church and people: He is made of God to all that believe in him, wisdom, righteousness, sanctification and complete redemption. Teach us, we beseech thee, to flee to Jesus, as the only hope set before us, and to believe in him to the saving of our souls. Quicken us, O Lord, by thine al-

mighty grace, and save us for thy name's sake, by the washing of regeneration, and the renewing of the Holy Ghost. May we be ingrafted into Christ, and become living and fruitful branches in him, the true vine. Convince us more effectually, we pray thee, of the vanity of the world, and its insufficiency to make us happy; of the vileness of sin and its tendency to make us miserable; of the worth of our souls, and the awfulness of that everlasting state, on the borders of which we are standing; and make us serious and diligent in our preparation for it.

From henceforth may we labour chiefly, not for the meat which perisheth, but for that which endureth to everlasting life. May we ever act under the influence of that faith which is the substance of things hoped for, and the evidence of things not seen. May we approve ourselves true believers, by thirsting for God, for his enlivening power and presence. May our affections be fixed, not on present objects, but on that Saviour, whom having not seen, we love, and in whom, though now we see

him not, yet believing, we rejoice with joy unspeakable and full of glory. What we know not, teach thou us, and enable us faithfully to comply with the knowledge already received. May we sanctify thee, the Lord, in our hearts, and make thee our fear and our dread. May integrity and uprightness continually preserve us, and grant that our hearts may not reproach us as long as we live. We must confess, O Lord, that every day makes new discoveries to us of our own frailty and infirmity, in the hour of trial and temptation. As our day is, let our strength be. Suffer us not to be tempted above what we are able to bear, but with the temptation, make a way for us to escape. May the faithful God who hath called us to the fellowship of his son Jesus Christ, confirm us even unto the end. May we be kept by his almighty power, through faith unto eternal salvation. Blessed be thy name, O heavenly Father, for the distinguished advantages with which thou hast favoured us, for promoting our spiritual improvement and growth in grace.

Thou hast been pleased to cast our lot in a land of light, in which thou hast built habitations for thyself; wherein we enjoy the inestimable privilege of attending thy solemn worship, and of being instructed in the way of salvation. O Lord, send forth thy light with thy truth on this day, that a willing people may come to thee, who shall worship thee in the beauty of holiness. Be graciously present with us, and with all the worshipping assemblies of thy people, met together on this day, throughout the world. Grace, mercy and peace be multiplied to all the Israel of God, to all those, of whatever denomination, who love our Lord Jesus Christ in sincerity. May their joys abound—may their number be daily increased. Enable thy servants to speak the truth on this day, in demonstration of the Spirit, and with power; and may the hearers of the gospel receive with meekness the ingrafted word, which is able to save their souls. May they receive it with faith and love, lay it up in their hearts, and practise it in their lives. Visit in mercy the afflicted and distressed

who pant after thine ordinances, as the hart panteth after the water brooks; who, in the true spirit of devotion, are ready to exclaim, Blessed are they that dwell in thy house! O when shall we come and appear before God in Zion. We fervently pray, O Lord, that thou wouldst be the strength of their heart, and that they may abundantly enjoy the consolations of thy Spirit, who art not confined to temples made with hands. May each of us find, that it is good for us to draw near to God. May the ordinances of thine house be the joy of our hearts, and a day in thy courts be in our esteem preferable to a thousand elsewhere. Hear these our prayers, O Lord. Forgive our sins, and accept of our services; for the merits and mediation of our adorable Redeemer; and we shall ascribe glory to the Father, to the Son, and to the Holy Ghost, world without end. | AMEN.

DEVOTIONS for the CHURCH.

AFTER SERMON.

PRAYER II.

O LORD our God, how many and wonderful are thy works which thou hast done, and thy gracious thoughts towards us; they cannot be reckoned up in order before thee. If we would declare and speak of them, they are more than can be numbered. We acknowledge ourselves, O our God, entirely dependent upon thee. Without thee we are nothing, we have nothing, we can do nothing. We bless thee for the constant communication of so much unmerited favour; for all the bounties of nature, and the gifts of providence: but above and beyond all, for thine inestimable love, in the salvation of the world by Jesus Christ thy Son, our mediator, through whom thou art

indulging us with the means of grace, and reviving us with the hope of glory; through whom thou art raising fallen, guilty, degenerate and unhappy man, to a higher and a nobler condition, even than that of his first creation. For ever blessed be thy mercy through our Mediator, that our views are not limited to the boundaries of time, that they are stretched beyond the barriers of the world, into that new heaven, and that new earth, wherein dwell righteousness and happiness for ever more; and that, amidst the vanity and vexation that adhere to this condition of life, we are allowed and encouraged to console ourselves with the prospect of a better, nobler; and more divine life, beyond the grave, where sin and sorrow shall never enter, where we shall be at rest from all the troubles of mortality, and what is most to be desired and best of all, where we shall learn to love our God, our Saviour, and one another, after a nobler and more perfect manner, than we can possibly attain in this feeble state of humanity. Make us duly sensible, we beseech thee, O

Lord, of the advantages with which thou hast favoured us, and dispose and enable us to improve them to thy glory. Grant that the most flattering allurements of the world may never be able to shake our fidelity to thee, or to seduce us from the path of duty.

May the word of Christ dwell in us richly in all wisdom. May we ever approve of the things that are excellent, and delight to do thy will after the inward man. May thy testimonies be the rejoicing of our hearts, and let thy statutes be our songs in the house of our pilgrimage. Hold up our goings in thy paths, that our feet may not stumble. * Strengthen us with all might by thy Spirit in the inner man, and uphold us with thy powerful and almighty arm. Though we fall, yet let us not be utterly cast down, but do thou graciously restore our souls, reclaim us from our wanderings, and lead us in the paths of righteousness for thy name's sake. In all our ways may we acknowledge thee, and never lean to our own understanding or our own strength. Let our waiting eyes be ever directed towards thee, whose wis-

dom is unerring, and in whom everlasting strength is to be found. Enable us, O Lord, to enjoy all the gifts of thy bounty with sobriety and moderation, and to yield what thou art pleased to call for, with patience and resignation to thy will. And however our spirits may at any time be in danger of being depressed by the sorrows of life, or entangled by its snares, may we still find the power of divine principle guiding us right, and strengthening us in our goings, that our path may be like that of the morning light, which shineth more and more to the perfect day. And as thou hast taught us to offer up prayers and supplications for all men, we beseech thee to extend thy mercy and favour to all mankind. May all the kingdoms of the earth be brought to the knowledge and worship of Thee the only true God, and of Jesus Christ whom thou hast sent, whom to know is life eternal. Remove every obstacle that hinders the success of the gospel. Vouchsafe more of thy Spirit, O Lord, to all the churches and servants in the world. Grant, that as their ignorance and

imperfections have divided and weakened them, have proved a stumbling-block to infidels, and hardened the wicked and ungodly; so may their increasing knowledge, unite and strengthen them, and gain converts to the truth.

Be very gracious to the lands of our nativity, and the church planted among us. Peace be within the walls of our Zion, and prosperity within her palaces. Send thy reforming Spirit, O Lord, around the world, and restore a dissipated and distracted age to piety and good morals. Give pastors according to thy own heart, who shall feed thy people with knowledge and understanding. Enrich our King and all connected with him, or placed in authority under him, with thy choicest mercies. And do thou so direct public councils, that those measures may be adopted, which will tend to the preservation of domestic harmony, and the restoration and establishment of peace among the nations. Thine arm, O almighty God, has often been extended for our defence and protection. In thee, we de-

fire still to place our trust. O grant, that in defiance of all the attempts of our enemies, our liberties, civil and religious, may be preserved and conveyed to the latest posterity. Bless our land with the fruits of the earth in their season, and with such temperate weather as is necessary to bring them to maturity.

Let thy blessing rest upon us, who are met together on this day, as a christian society, to worship and to serve thee. Let thy word which we have heard sink deep into our hearts, and bring forth fruit to thy glory. We rejoice to think, that while such multitudes are addressing thee at one and the same time throughout the world, thou hearest all their requests, thou knowest all their wants, and art both able and willing to supply them. Bless us, we beseech thee, and all whom we ought to remember at a throne of grace, with spiritual blessings in Christ Jesus, and with such a portion of worldly prosperity as thy wisdom shall see conducive to our everlasting happiness.

Let all the dispensations of thy providence, we pray thee, be sanctified to us. May thy

mercies, as cords of love, draw us nearer to thyself; and may the strokes of thine afflicting hand wean us from sin, mortify us to this world, and make us ready for our departure hence, whensoever thou art pleased to call us. Guide us by thy counsel and support us by thy grace, in all our travels through this dangerous wilderness, and at last give us the victory over death, and a triumphant entrance into thy glorious kingdom in the highest heavens.

Assist us, gracious God, in singing thy praises. Dismiss us from thy house with thy blessing. Hear and answer us; pardon, accept and bless us, for thy mercies' sake in Christ Jesus, to whom, with thee O Father, and the Holy Spirit, we would ascribe glory and immortal praises. AMEN.

THE HISTORY OF THE

REIGN OF

CHARLES THE FIRST

DEVOTIONS for the CHURCH.

BEFORE SERMON.

PRAYER III.

O LORD! Thou art God, and there is none beside thee, our God, and we will praise thee, our father's God, and we will exalt thee; the God and Father of our Lord and Saviour Jesus Christ, and therefore we have confidence to approach the footstool of thy throne. We acknowledge ourselves bound by many ties and obligations, to praise and adore, to love and to serve thee: for thou art the former of our bodies, and the father of our spirits; our constant preserver, and bountiful benefactor. Early were we cast upon thy care, and thou madest us to hope, when we hung upon our mother's breasts. How often, Lord, hast

thou supplied our wants, relieved our pains, healed our diseases, preserved our souls from death, our eyes from tears, and our feet from falling! Bless the Lord, O our souls, and forget not all his benefits.

But while we celebrate the loving kindness of the Lord, and the praises of our God, we have reason to blush and to be ashamed of our own conduct. Though thou hast nourished and brought us up as children, we have, alas! too often proved ungrateful, disobedient children to thee. In many instances our own hearts condemn us, and thou art greater than our hearts, and knowest all things. If thou art strict to mark iniquity, O Lord, who can stand before thee? But adored be thy rich and free grace, there is forgiveness with thee, that thou mayest be feared, and plenteous redemption. This is thy name, and this is thy memorial throughout all ages and generations, the Lord, the Lord God, merciful and gracious, long-suffering, and slow to wrath, abundant in goodness and truth, forgiving iniquity, trans-

gression and sin. Thou hast no pleasure in the death of sinners, but rather that they should turn from their evil ways and live. We adore thee, that thy wisdom hath devised an expedient, whereby mercy may be extended to humble, penitent sinners, without any violation of justice. In Christ Jesus, mercy and truth have met together, righteousness and peace have kissed each other. Justify us freely by thy grace, we beseech thee, O Lord, through the redemption that is in Christ Jesus. For his sake who was made sin for us though he knew no sin, may we be accepted as righteous in thy sight. And being justified by faith, may we have peace with God, through our Lord Jesus Christ, by whom we have access to that grace wherein thy people stand, and rejoice in hope of the glory of God. And we humbly pray, that our faith and hope may have a purifying influence upon our hearts and lives. May we be daily growing in grace, as well as in the knowledge of Christ. Save us we beseech thee, from the delusions of the

children of disobedience, who promise themselves liberty, while they are the servants of corruption. Let us never esteem ourselves possessors of true liberty, till the Son makes us free, and then we shall be free indeed. And that we may be able to assert our spiritual liberty, we earnestly pray that we may receive the continual communications of thy enlightening, quickening and sanctifying Spirit, without which our souls are dark, dead and polluted. May thy Spirit dwell in our hearts, and sanctify us wholly for thy service. Suffer not the pleasures, or riches, or honours of this vain world, to withdraw our hearts from thee, or to lead us to the commission of any forbidden act, which would offend thy purity, and grieve thy holy Spirit.

Enable us to walk circumspectly and without offence, redeeming time, because the days are few and evil. May we do justly, love mercy, and walk humbly with our God. May it be our happy attainment, through assisting grace, to be found walking in all the statutes

and ordinances of the Lord, blameless. Search us, O God, and know our hearts; try us, and know our thoughts; see if there be any hidden wickedness in us, which in time past we have overlooked or connived at, and lead us in the way everlasting. We bless thee, O Lord, for lengthening out our day of grace, and continuing to us the means of grace and salvation; that thine ordinances are still dispensed among us, and that our teachers are not hid in a corner. But seeing Paul may plant, and Apollos may water, but thou givest the increase, we fervently pray, that the seed of the word, sown this day, may be watered with the dew of heaven, that thy servants may not labour in vain, and that thy people may not be faithless, but believing. Let all the ministers of the gospel, and all the assemblies of thy people, find thee a very present help on this day. While we feel our own infirmities, may we also see where our strength is to be found. Assist us, gracious God, as we are severally to be employed at

this time. May we speak and hear thy word, as becomes the oracles of the living God. Incline thine ear to our requests, O Lord; do for us exceedingly above what we are able to ask, or think. All we ask, is in the prevailing name of Jesus, our advocate and intercessor, to whom, with thee O Father, and the Holy Spirit, we would ascribe blessing and honour, and glory and power, for ever more. AMEN.

DEVOTIONS for the CHURCH.

AFTER SERMON.

PRAYER III.

O LORD our God! thou art giving us line upon line, precept upon precept, here a little and there a little. Thou art instructing us both by thy word and by the dispensations of thy providence.

Help us to mark the judgments of thy mouth, and the operations of thy hands, and so to ponder all in our hearts, that we may become wise unto salvation. We thank thee for every renewed opportunity of assembling together in thy house of prayer. May we remember that all our opportunities are uncertain, that our days are as a shadow, that the Judge standeth at the door, that we must ere

long give an account of the deeds done in the body, whether they be good or bad. O grant, that under these impressions, we may ever act, and think, and feel, and believe. Inspire us, we beseech thee, with the sentiments which become the candidates of glory, of honour, and of immortality. If there are any in thy presence at this time, O omniscient God, who are utterly unconcerned about the things which belong to their peace, living without thee, without hope in this world, and without care for a better, we pray thee, to arrest them in the career of folly, to awaken them to wise reflexion, and sober thought: We beseech thee, O Lord, to shew them their error, their misery, their iniquity, and to lead them to that great Redeemer, who alone can rescue them from this vain world, who alone can deliver them from the bondage of corruption, and make them partakers of a divine nature, and of an eternal inheritance. May it be the great care of each of us, to give all diligence, to make our calling and election sure, that so

when our earthly house of this tabernacle is dissolved, we may have a building of God, a house not made with hands, eternal in the heavens. Make thy ways known upon the earth, and thy saving health among all nations. Let the gospel have free course and be glorified, from the rising to the setting sun. We pray for the conversion of Jews and Gentiles to the faith as it is in Jesus. We pray for the progress of the reformation abroad and at home. We recommend to thee our Sovereign the King, and all the branches of His Family, entreating thee to continue to us by their means, the invaluable blessing of the protestant succession. By thy grace, animate those who are distinguished by power, riches, or talents, that they may improve all for the public good. We earnestly pray, that the ministers of the gospel, of every denomination, may, with united affection, ardour, zeal, and eminent success, be carrying on the work of the Lord. O thou God of infinite mercy, diffuse among christians of every profession, a spirit of forbearance, candour and love. Visit all that are

in affliction, whether personal or relative, in mind, body or estate; graciously support them under their sorrows, and in thine own time, send them deliverance. If it shall please thee to lay thy chastening hand upon us or ours, may we cheerfully submit to thy will, after the example of the Author and Finisher of our faith, who thus express himself upon the most trying occasion, "The cup which my Father hath put into my hand, shall I not drink it?" And, O Lord, we pray, that our minds may be ever deeply impressed with this persuasion, that however dark and inexplicable the ways of providence may now appear to us, short-sighted creatures, there is a day coming, in which thy goodness and equity shall be acknowledged by all thy intelligent creatures—when thou shalt judge the world in righteousness by Jesus Christ—when tribulation and anguish shall seize all unbelievers and impenitent sinners, but when the righteous shall lift up their heads with joy, because their complete redemption draweth nigh. May each of us be found in peace on that great de-

cifive day, and join all thy redeemed people, in celebrating the praises of him, who loved us and gave himself for us. And now Lord, what wait we for? Our hope is in thy mercy. Let thine ears be open to the supplications of thy fervants. Dismiss us at this time with thy blessing: and grant that we may ever dwell in thy house, and ever give thee praise, through Jesus Christ our Lord. AMEN.

PRAYERS,

FOR A

FAST DAY,

IN TIME OF WAR.

PRAYERS for a FAST DAY.

BEFORE SERMON.

ETERNAL and Almighty Lord God! Thou alone art he whose name is Jehovah; the most High over all the earth. Thou livest and reignest for ever and ever. Thou reignest, let the earth rejoice, let the multitude of the isles be glad: For though clouds and darkness are round about thee, righteousness and judgment are the habitation of thy throne, mercy and truth go continually before thy face; and thou art conducting and disposing all events for the general good of thy creatures, and for the particular benefit and advantage of those who seek thy face, and put their humble trust in thy mercy. May we learn to observe thy hand in the various revolutions and vicissitudes of human society. May we also learn to trust

in thee at all times, and to pour out our hearts before thee. It well becomes us, O Lord, thankfully to own thy goodness in all the comforts that we possess, whether personal or national, and humbly to adore thy wise and righteous providence, in all the troubles with which we are at any time visited. And now, since it hath pleased thee to interrupt our national peace and prosperity, and to bring upon us the calamities of war, we desire to humble ourselves under thy mighty hand, and to offer up our united and fervent supplications unto thee, who alone canst help and deliver us, that thou wouldst display thy power and thy mercy in our behalf. Unto whom, O Lord, shall we go but unto thee, who art a present help in the time of trouble, and hast made thyself known as a God who heareth prayer. While some trust in horses and chariots, or confide in an arm of flesh, we will trust in thee the Lord alone, in whom everlasting strength is to be found.

In compliance with the invitation of thy word, and the calls of providence, we are

now met together, to seek thy face, and to implore thy favour towards our guilty land. Gracious God, we pray, that thou wouldst pour out upon us, and upon all thy people on this day, a spirit of grace and supplication, a spirit of humiliation and repentance. Diverst our minds, we beseech thee, O Lord, of every party-prejudice and corrupt affection.

Enable us to lift up holy hands, without wrath or doubting, and to unite with one heart and soul, in seeking thy mercy to pardon our manifold offences, to heal our breaches, and to reform and save our country. O most merciful Father, we desire with hearts full of grateful sentiments, to acknowledge the distinguished favours with which in times past, thou hast visited us, and the manifold blessings which we still enjoy, as christians, as protestants, and as Britons. We bless thee that our happy lot was cast in a land of plenty, of light and of liberty. Surely the lines have fallen to us in pleasant places, and we have got a goodly heritage. We thank thee O Lord, and desire to magnify thy name, because thou

hast frequently defeated the counsels of our enemies, and turned them into foolishness, hast frustrated the repeated attempts of our adversaries, and prevented them from subverting our happy constitution. Blessed be thy name, thou hast helped us hitherto, and averted the destruction of our liberties and laws. O that we had duly improved our distinguished mercies, and that we had hearkened to the voice of thy commandments! Then had our peace been as a river, and our tranquillity had been undisturbed.

But we must confess, O most holy and righteous God, that we have been too insensible of our mercies, and that we have grievously abused them. We are, alas! a sinful nation, a people laden with iniquity; our land is filled with sin against the Holy One of Israel; we who attempt to lead the devotion of others are men of unclean lips, and we dwell among an impure and perverse people. How is the gold become dim, and the fine gold changed! How are we degenerated from the faith, the purity, and the zeal of our ancestors!

How lukewarm have we become, in respect to the truths and ordinances of the gospel! How much has the power of godliness declined in our families and in our churches—and the more distinguishing thy goodness hath been towards us, the more aggravated is our disobedience and rebellion against thee. We confess O Lord, that on account of our crying sins, thou mightest justly withdraw thy protection from us, and make us to feel the severe effects of thy divine displeasure. But O most merciful Father, we entreat that thou wouldst not deal with us according to our deserts, but according to the multitude of thy tender mercies in Christ Jesus. Be graciously pleased to appear for us now in the time of our calamity, and avert the judgments which our sins have most righteously deserved. O Lord, be favourable to our land, and save us for thy Name's sake. Save us from the evil designs of all our enemies, whether without or within, and let no weapon that may be formed against Britain prosper. Let no foreign foe be suffered to invade our coasts, to spread the

evils of anarchy and despotism among us. Suffer no internal enemies to sow the seeds of dissention, and to kindle the flames of war among our fellow subjects, to overturn our government, and subject us to civil tyranny or religious thralldom. Vain is the help of man: vain is the help of princes: our help only is in the Lord who made heaven and earth. To thee we would fly as our refuge from the storm, and our covert from the tempest. Be thou, we pray, our defence in the time of trouble. Thou Lord, hast delivered, thou dost deliver, to thee we humbly seek, and in thee we trust that thou wilt yet deliver. O God of mercy, let not our fruitful fields be laid waste, nor our rivers be turned into blood. Let not our commerce be annihilated, nor our towns and cities made desolate. Let not us, our sons and our daughters be carried captive, nor slain with the edge of the sword. Let not our houses be consumed, nor our temples be laid in ruins, or made the strong holds of the sons of violence. Pity O Lord, we pray thee, those nations where these out-

rages are committed, and these miseries are felt. Cause the rod of the oppressor to cease, and let the captives go free. O deliver the distracted nations of the earth from the horrors of war, and restore to mankind the blessings of peace and good government. Impress upon our hearts, we beseech thee, O Lord, a lively sense of the inestimable privileges civil and religious, which we still continue to enjoy. Enable us to improve aright the day of our merciful visitation, lest the things that belong to our peace be hid from our eyes. Countenance us and all the assemblies of thy people, met together on this day, set apart for fasting and humiliation. Deny us not thy presence, deny us not thy grace. May we speak and hear thy word as becomes the oracles of the living God. Hear these our prayers, O Lord, and accept of our persons and services, for the merits and mediation of Jesus Christ the righteous, the one Mediator betwixt God and man. And we shall ascribe, as is most due, glory to the Father, to the Son, and the Holy Ghost, now and ever more. AMEN.

PRAYERS for a FAST DAY.

AFTER SERMON.

O LORD, thou art the high and the lofty One, who inhabitest eternity; holy and reverend is thy name. When we consider the awful glories of thy nature, we mean and sinful creatures, have cause exceedingly to fear and quake, when we appear in thy presence: But when we reflect upon thy encouraging promises and the exceeding riches of thy grace manifested in Christ Jesus, our drooping spirits are revived and comforted. Blessed be thy name, thou hast declared in thy word, that though thou dwellest in the high and holy place, thou wilt also dwell with him who is of an humble and contrite spirit, and who trembles at thy word. We must confess, O Lord, that we have cause to be humble in thy presence, because we are so defective in those

dispositions of mind which would become persons professing to observe a day of fasting and humiliation. Thine hand is not shortened that it cannot save, neither is thine ear heavy that it cannot hear; but we are conscious that our iniquities have separated between us and our God, and that our sins have hid thy face from us. Convince us, O Lord, we beseech thee, that our sins are the procuring cause of all the judgments which we either feel or fear; and enable us to return to thee in the exercise of unfeigned repentance, lively faith, and new obedience, lest iniquity prove our ruin. Promote in us that contrition and brokenness of heart, in which thou delightest. When we see the ax laid to the root of the tree, and thy hand lifted up as if ready to strike the fatal blow, may we be alarmed and reclaimed, and bring forth fruits meet for repentance. Purify our hearts O Lord, by thy grace, and enable us to discover and to reform whatever is criminal or unchristian in our dispositions and practices. We have cause to lament in thy presence, on this day of humiliation, the

general corruption of manners that prevails in our church and nation. Iniquity abounds and the love of many waxes cold, both towards God and man. We desire more particularly to be deeply humbled under a sense of our own transgressions: and as we have each of us our share in the national guilt, grant that we may each of us contribute our part towards a national repentance and reformation. When thy judgments are abroad in the earth, may the nations of the world in general, and our own in particular, learn righteousness.

O Lord, we pray, that thou wouldst pity those who are suffering by the desolations of war, who are become widows and fatherless, through the ravage and fury of the sword, and relieve those who are afflicted whether in body, mind, or outward estate. Put a stop, we beseech thee, to that impiety and immorality which so much abounds among those who are engaged in war. Reform the morals of our armies, may they fear God, honour the King, and be of one mind. Inspire our commanding officers with prudence and fide-

lity; and animate those who are to fight our battles for us, with courage and resolution: and grant us in thy good time, a safe, an honourable and a lasting peace. And we humbly and fervently pray, that thou wouldst extend the empire of thy Son Jesus the Prince of Peace, and cause it to become universal; that the nations may learn war no more. When, O when, shall that blessed period arrive, which thy word teaches us to expect! Lord, let us see the dawn of that happy day. O thou supreme ruler of the earth, thou King of kings, and Lord of lords, so influence, we pray thee, the understandings and wills of the potentates of the earth, that they may seek their own glory, in the happiness of their subjects, in encouraging useful arts, in diffusing knowledge, in promoting religion and good morals, and in maintaining the peace of the world. We pray especially, for the rulers of our own country. May thy choicest blessings descend on the person and family of our gracious Sovereign, King George. May the crown fit easy upon his head, and his throne be established in right-

cousness. May he long reign over a free, a loyal, and a happy people.

Let thy wisdom guide his councils, and direct the officers of state in this critical juncture of affairs, that they may pursue those measures which shall have the happiest influence on the liberty, the peace, and the lasting prosperity of every part of the British Empire. Be graciously pleased to overrule the present commotions of Europe, for the most happy purposes. Let the wrath of man praise thee, and the remainder of it do thou restrain. Revive thy work, O Lord, in the midst of all these calamitous years, and cause real religion to flourish, that glory may dwell in our land. Bless the churches of Great Britain and Ireland, of every description, with thy presence. Put a speedy end to all strife and discord among professing christians, and engage them to cultivate peace and brotherly love, as becomes the disciples of the same Master. Awaken the zeal of thy ministers, of every denomination, and of thy people who are called by thy name, for promoting the interest of pure religion: and

engage us all, to return to thee with our whole hearts, to devote what remains of our lives to thy service; to improve our several talents for usefulness; as much as in us lieth to live peaceably with all men, and by every means in our power, to promote the welfare of our country.

Finally, we pray, that amidst all the calamities which prevail in this lower world, we may direct our views, our hopes and pursuits, to that better world above, wherein dwelleth righteousness; that kingdom which cannot be moved; where love and peace and joy reign undisturbed for ever. All which we ask, in the name of Jesus, our great intercessor, whom thou hearest always, to whom, with thee, O Father, and the Holy Spirit, be ascribed honour and majesty, dominion and power, for ever more. AMEN.

PRAYERS,

AT

THE COMMUNION,

PRAYERS at the *COMMUNION*.

PRAYER FOR A BLESSING

ON THE ELEMENTS.

WORTHY art thou, O Lord, to receive blessing, and honour, and glory, and power, for thou hast created all things, and for thy pleasure and praise, they are, and were created. We adore thee as the God of our life, and the length of our days, but above all, as the God of salvation, the God and Father of our Lord and Saviour Jesus Christ, through whom we have access to draw near to a throne of grace. We bless thee for the new covenant which is ratified by the shedding of Christ's precious blood, and that we are this day invited to receive the seals of that covenant. Grant, O Lord, we beseech thee, that while we partake of the outward elements of bread

and wine, we may by a lively faith, behold Christ crucified evidently set forth before us, and feed on him to our spiritual nourishment and growth in grace. Excite in our souls on this solemn occasion, all those devout affections which thou requirest in thy chosen people. O Lord, we humbly pray, that thou wouldst give us clearer views than we ever had heretofore, of the infinite evil of sin, and of the admirable dimensions of redeeming love. Grant us, we beseech thee, clear and satisfying views of our personal interest in that everlasting covenant, which is well ordered in all things and sure; and give us the earnest of thy Spirit in our hearts, sealing us to the day of redemption. Good Lord, pardon every one who hath sincerely endeavoured to prepare his heart for waiting upon thee, at this solemn feast, though he be not cleansed according to the purification of the sanctuary. Let not our iniquities provoke thee to hide thy face from us at this time, but do thou open the fountain of life, for the refreshment of thirsty souls, and grant us such abundant communications

of thy love and favour, as shall enable us to say, from our happy experience, this is Bethel, this is the house of God and the gate of heaven. Hear our prayers, O Lord, and accept of our spiritual sacrifices, through the merits of our once crucified, and now exalted Redeemer, and we shall ascribe glory to the Father, to the Son, and to the Holy Ghost, now and ever more. AMEN.

G g

PRAYERS at the *COMMUNION*.

PRAYER FOR A BLESSING

ON THE ELEMENTS.

BLESSED through everlasting ages be the God and Father of Jesus Christ our Lord, who hath given us counsel thus to stand forth, in a degenerate age, to evince our firm reliance on the Redeemer of the world, for those divine consolations which can only support us both living and dying; and for those immortal joys, which are alone adequate to the wants and wishes of our rational nature and immortal duration. What shall we render unto thee O Lord, for any inclinations thou hast given us towards the best and noblest things, for any just views we have had of the vileness and deformity of sin, of the power and grace of a Redeemer, and of the infinite moment of

eternal concerns. Not unto us, not unto us, in whom dwelleth no good thing, but only to thee, be all the praise, from whom descendeth every good and perfect gift.

We fervently pray, that thou, who hast called and invited us to the marriage-supper of the Lamb, wouldst cloathe us with the wedding garment. May we partake of this great gospel feast, with the deepest humility, with a firm faith in the blood of atonement, with ardent love, and chearful hope.

Bless to us this day, the provisions of thy house, and satisfy our souls with the bread of life. May we find Christ's flesh to be meat indeed, and his blood to be drink indeed. Seal unto each of us the pardon of our sins, and grant that we may be strengthened and confirmed in our resolutions of living from henceforth, not to ourselves, but unto him who died for us and rose again. Grace thine own ordinance with thy presence, and enable us to return from it, with our consciences quieted, our corruptions subdued, our graces encreased, and our souls encouraged,

with our hearts enlarged to run the way of thy commands. We have heard with our ears, O God, our fathers have told us, of illustrious manifestations of thy grace, of glorious days of the Son of Man, which they have seen upon earth, while waiting upon thee in the ordinances of thine appointment. Yea, we can testify from our own experience, that thou hast never been to us a barren wilderness, or a land of drought. O let it appear on this day that thou art still the same God, rich in mercy, and nigh to such as call upon thee in sincerity and truth. Bow the heavens and come down; shine forth thou that dwellest between the cherubims, stir up thy strength, and come and save us. May we hear thy voice, and taste thy goodness; may we feel the powerful influence of thy Spirit upon our hearts, communicating life and light and joy to our souls. May we see thy glory, as thou wert seen heretofore in thy sanctuary. Our waiting eyes are towards thee, O Lord, let our help come from thee. May grace, mercy and peace be upon us and upon all thy serv-

ants and people throughout the world, which we beg through the intercession, and in the prevailing name, of Jesus, our strength and our Redeemer. AMEN.

PRAYERS at the *COMMUNION*.

PRAYER AT THE CONCLUSION

OF THE SOLEMN SERVICE.

BLESSING and honour, and glory and power, be unto him that sitteth on the throne, and unto the Lamb that was slain, for ever and ever. O Lord God of our salvation, thou hast remembered us in our low estate, because thy mercy endureth for ever.

We bless thy name, that when we had destroyed ourselves, in thee was our help found. Thou hast laid help on one that is mighty and able to save to the uttermost, all that come to thee through him. Glory be to God in the highest, on earth peace, and good-will to the son's of men! Glory be to the Son of God, the Prince of Peace who hath loved us and given himself for us, to redeem us from sin,

and all its fatal consequences, and left us such memorials of himself, and such precious pledges of his never failing love.

Adored, forever adored, be the amazing condescensions of thy grace, that thou art willing to dwell with men, with rebellious men here upon earth, and that thou permittest sinful worms to take thy covenant into their mouths. By this we know that thou favour-est us; for if thou hadst been pleased to kill us, thou wouldst not have shewn us such things as these. Bless the Lord, O our souls, and forget not all his benefits. O keep us ever mindful of thy vows which are upon us, and enable us to live as becomes thy redeemed people. May the love of Christ constrain us; may the Spirit of Christ assist us; may our whole life be a hymn of gratitude and of praise; may we never esteem any thing too much to do, to hazard, or to suffer; never esteem any thing too dear to sacrifice, by which we may shew our gratitude to the great fountain of our happiness. Be surety O Lord, unto thy servants for good. Be pleased to shed abroad thy sancti-

tifying influences on our souls, to form us for every duty thou requirest. Fill our breasts with good affections towards thee our God, and towards our fellow creatures.

Help us always to realize thy presence, and to remember that every secret sentiment of our souls is open to thy view. Under such a conviction, may we guard against the first risings of sin, and the first approaches to it. May we be so joined to Christ Jesus our Lord, as to become one spirit with him, and feel his invigorating influences continually bearing us on, superior to every temptation and to every corruption; that while the youths shall faint and be weary, and the young men utterly fall, we may so wait upon the Lord, as to renew our spiritual strength, to run without weariness, and to walk without fainting. May we go on continually from one degree of faith and love, of holiness and zeal, to another, till we appear perfect before thee in Zion, to drink in immortal vigour and joy, from thee the everlasting fountain of both. While we are here on earth, we are subject to many infirmities,

and exposed to many trials and difficulties. Blessed God, to thine almighty power we flee for aid and refuge. O thou that savest by thy right hand them that put their trust in thee, stretch out thine omnipotent arm to save us. We put ourselves under thy protection; let thy grace be sufficient for us, and thy strength be made perfect in our weakness. Give us thy Holy Spirit to abide with us for ever. May we continually receive from him those communications of light, and life, and fortitude, and joy, which will furnish us for what remains of the days of our pilgrimage here on earth, till we finish our course with comfort and well-grounded hope, and are permitted to lay hold on that crown of righteousness, which the Lord, the righteous judge, shall give to us at that day, and not to us only, but to all them that love his appearing.

(Here introduce the general intercession.)

Forgive, gracious God, what thy pure eye hath seen amidst in our solemn services. May the precious blood of Christ, shed for the re-

miffion of fin, atone for all our defects and imperfections. In every thing we must confefs that we offend, but we rejoice in the thought, that our Redeemer liveth for ever to plead for us, and that we fhall be accepted and crowned for his fake, who is worthy though we are utterly unworthy. Now to the Father, Son, and Holy Ghofl, one God, we desire to afcribe glory and honour, dominion and praife, for ever more. AMEN.

THE HISTORY OF THE UNITED STATES OF AMERICA

CHAPTER I
THE EARLY HISTORY OF THE UNITED STATES

The history of the United States of America is a story of discovery, exploration, and settlement. It begins with the first European explorations of the New World in the late 15th century. Christopher Columbus's voyage in 1492 opened the way for a permanent European presence in the Americas. The Spanish, French, and English followed, each establishing colonies and territories. The English colonies, in particular, grew in number and size, leading to the formation of the United States of America in 1776. The early years of the new nation were marked by challenges and struggles, but the spirit of independence and self-determination prevailed. The American Revolution (1775-1783) was a pivotal moment in the nation's history, leading to the adoption of the Constitution and the establishment of a federal government. The 18th and 19th centuries saw the westward expansion of the United States, the growth of industry, and the rise of the American dream. The Civil War (1861-1865) was a defining event in the nation's history, leading to the abolition of slavery and the strengthening of the federal government. The 20th century has been a period of rapid change and progress, with the United States emerging as a global superpower. The challenges of the 21st century, including climate change, terrorism, and economic inequality, continue to shape the nation's future.

PRAYERS at the *COMMUNION*.

PRAYER AT THE CONCLUSION

OF THE SOLEMN SERVICE.

WE desire, with all our souls, to adore and magnify thy blessed name, O Lord our God, for all the expressions of thy fatherly love and bounty to us, the guilty sons of men. More especially, for those pledges of thy love in Christ Jesus, which we have this day received at thy table. Blessed be the name of the Lord! we have done as thou hast commanded us; we hope for thy salvation, and it is our purpose to observe all thy holy and righteous precepts. May the spiritual food, of which we have been partakers, prove the happy means of conveying new supplies of spiritual life and strength to our souls. Breathe unto us O Lord, we beseech thee, new hearts, new

affections, new averfions and defires, that we may love thee with more fincerity, and ferve thee with more fidelity, than we have done in time paff. Give us a fpiritual difcernment, that we may know the things that are freely given to us of God, and that we may walk as becomes our high privileges and glorious profpects. We confeff ourfelves unworthy, but thy bounty, O Lord, never fails: the love of our Saviour is not diminifhed, and the virtue of his propitiation is never exhausted. Grant, therefore, we befeech thee, that the holy facrament which we have been receiving, may never turn to our judgment or condemnation: but that it may infpire us with ftrength and vigour, to perform all our holy purpofes, and refolutions; with comfort and confolation, under all the afflictions and calamities of life, and with courage and fortitude at the hour of death. Pardon, O God, thofe imperfections that have accompanied us in attending thy holy ordinance at this time. Forgive the deadnefs and dulnefs of our affections, the wandering of our thoughts, and the diffrac-

tions of our minds. Let the sincerity of our holy purposes and resolutions be accepted, notwithstanding our weakness and frailty. O let this commemoration of our crucified Saviour, influence all our thoughts, words and actions; that our conversation may, from henceforth, be such as becometh the gospel of Christ. God grant that each of us who have this day surrounded thy table, may be living witnesses of the grace of our Redeemer, and of his all-sufficiency to bless and save all who put their trust in him. May we rejoice in him as our Saviour and our King. May we follow wherever he leads us: though tempted may we overcome in his strength, and be finally more than conquerors through him that loved us.

(Here introduce the general intercession.)

We bless thee, O Lord, for all thy goodness which thou hast made to pass before us, since we assembled together on this solemn occasion. We beseech thee, that by all the ordinances of thy house, the dispensations of

thy providence, and the manifestations of thy grace, thou wouldst train us up, and prepare us for thy worship and service in heaven; where we hope to behold thy face in righteousness; where the Sabbath is perpetual, and the joy complete and eternal; where we shall join the general assembly, and church of the first born, in celebrating the praises of him that sitteth upon the throne, and of the Lamb, for ever and ever. AMEN.

P R A Y E R,

AT THE

ORDINATION OF A MINISTER.

ORDINATION PRAYER.

O MOST blessed and glorious Lord our God! Thou art rich in mercy, and nigh to all those that call upon thee in sincerity and truth. Our fathers trusted in thee, and they never had cause to be ashamed of their hope. Blessed be thy Name, thou art still the same God to day, yesterday and for ever, without any variableness or shadow of turning. Many, O Lord, and valuable have been the displays of thy goodness and loving kindness to us, who are less than the least of all thy mercies. We would adore thee, in a special manner, for the spiritual blessings thou hast conferred upon us through Christ Jesus. We adore thy Name for his meritorious death, his triumphant resurrection, his glorious ascension, and for the precious benefits bestowed upon his church in consequence of his prevailing intercession at thy right hand. We bless thee, O Lord, for

the extraordinary and miraculous gifts of the Holy Spirit that were bestowed upon the prophets and apostles in the first ages of the church, which rendered the gospel triumphant over the opposition of powerful enemies.

We bless thee for the ordinary influences of thy Spirit communicated to pastors and teachers in succeeding ages, by which means a church has been maintained and supported upon earth, against which thou hast promised the gates of hell shall never prevail. We bless thee that the gospel message has reached our ears, who dwell in these remote parts of the earth. We hear the glad tidings of great joy, that God is in Christ reconciling the world to himself, not imputing to penitent sinners their trespasses: and thou hast honoured us so far, as to commit to us the ministry of reconciliation. What am I Lord, (may each of us say of himself,) and what is my father's house, that thou hast brought me hitherto? Unto us who are less than the least of all saints, is this grace given, that we should preach among the Gentiles, the unsearchable riches of Christ. This treasure

is put into earthen vessels, that the excellency of the power may appear to be of God. We adore thee, that though the prophets do not live for ever, yet instead of the fathers, thou art raising up the children, to perform the services of thy sanctuary, and that while sun and moon endure, thou hast ordained a lamp for thine anointed. Thou hast promised, and encouraged us to hope, that when we are gathered to our fathers there shall be a seed to serve thee upon earth, who shall declare thy righteousness and salvation to generations yet unborn. We bless thee O Lord, who hast inclined, and in some measure fitted *this man*, whom we now set apart in thy Name, to the work of the ministry. Endue him we beseech thee, with the spirit of his office, and make him an able minister of the New Testament. Grant that he may make full proof of his ministry, that so he may deliver his own soul, and promote the spiritual improvement of his hearers. As he is called in thy sovereign providence to dispense the bread of life unto thy household, endue him, we beseech thee, with

wisdom and fidelity, with zeal and utterance, that he may divide the word aright, giving to each his portion of meat in due season. By an impartial manifestation of the truth, may he commend himself to every man's conscience in the sight of God. Lord, who is sufficient for these things? The most exalted angel might well tremble to undertake the arduous task. We entreat that thou wouldst cause thy servant now entering upon the holy ministry, and us who have for some time been employed in thy service, to experience that our sufficiency is of God; and that when we are weak in ourselves, we may be strong in the Lord, and in the power of his might. Being thus assisted, may thy word prosper in our mouths, and thy work in our hands. May the gospel which we preach, prove the favour of life, unto life, and the power of God to the salvation of many souls. And we fervently pray, that the service in which we are this day engaged, and every similar occasion, may increase our fidelity, our zeal and diligence in the important duties of our sacred office, and quicken

us in our preparation for our latter end. Convince us, we pray thee, that ere long we must give an account of our stewardship, and others shall enter into our labours, and occupy our stations in thy church. Teach us therefore, so to number our days, that we may apply our hearts to wisdom. May we work the works of him that sent us, while our day of grace is continued, that when the time of our departure cometh, we may finish our course with joy, and receive that animating sentence of approbation, from our great master, “Well done good and faithful servants, enter ye into the joy of your Lord.” Hear us O Lord, from heaven thy dwelling place, accept and bless us, for the merits and mediation of Jesus Christ the righteous, our strength and our Redeemer. AMEN.

FAMILY DEVOTIONS.

FAMILY DEVOTIONS.

M O R N I N G

PRAYER I.

EVER blessed and glorious Lord God! Thou art a great God and a great King, above all gods. The earth is thine, and the fulness thereof; the world, and all they that dwell therein. We are thine, for thou hast created us, and on thee we entirely depend for the continuance of life and all its enjoyments. It is therefore fit that we should daily acknowledge our dependance upon thee, and our obligations to thee, in united acts of prayer and praise. It well becomes us to give thanks unto the Lord, and to sing praises unto thy name, O thou Most High; to shew forth thy loving kindness in the morning, and thy faithfulness every night. Look not upon us at this time,

we beseech thee, as we are in ourselves, but in the face of thine anointed. Be merciful to our unrighteousness for the sake of Jesus thy well-beloved Son, who hath fulfilled all righteousness, and give us to experience the blessedness of those whose transgressions are forgiven, whose sins are covered: And grant, that thy pardoning mercy may be accompanied with thy sanctifying grace, to subdue effectually the remaining corruption of our hearts, and to correct the irregularities of our lives. Put thy fear into our hearts, that we may never depart from thee. And being thus prepared, do thou, Lord, lead us forth to all the duties and events of the day. In the several stations and callings in which thy providence has placed us, may we ever abide with thee, not being slothful in business, but fervent in spirit, serving the Lord. Teach us the value of time, and enable us to improve it to the best advantage. May we occupy our several talents, as becomes those who are conscious that they have an account to give.—Whether we eat or drink, or whatever we do, may we do all to

thy glory. May our eyes be ever watchful to observe the descent of mercies from thee; and may a grateful sense of thy hand and thy love in them, add a favour and relish to all. While in this world of trial, may we accustom ourselves to expect afflictions, and when they come, may we be reconciled to them, by remembering, that they come from thee, and by firmly believing, that the same love which gives us our daily bread, appoints our daily crosses. May we learn to take up our cross and follow Christ, manifesting the same temper and spirit that was in Christ Jesus. Like him, may we say in all trying circumstances, "The cup which my Father hath given me, shall I not drink it?" Preserve us, O Lord, from the influence of those temptations, to which we are daily exposed. Make us duly sensible of our own weakness, that our hearts may be raised to thee in humble and fervent supplications for the needful supplies of grace and strength. When we are engaged in the society of others, may it be our desire and our care, to do and to receive

as much good as possible. When we are alone, may we remember that our heavenly Father is with us: May we enjoy the pleasure of thy presence, and feel the animating power of it, awakening our souls to an earnest desire to think and act as in thy sight. May we be solicitous daily to be answering the great purposes of life, by honouring thee, and diffusing knowledge and happiness in the world. May all our days on earth be spent as becomes those who are designed for an eternal existence, that we may at last finish our course with joy, and have an entrance ministered to us abundantly into thy heavenly kingdom, through the merits and mediation of Jesus Christ our Saviour and Redeemer. AMEN.

FAMILY DEVOTIONS.

M O R N I N G

PRAYER. II.

O MOST High and holy Lord God! Thou art worthy to receive blessing and honour, and glory and praise, from all thine intelligent creatures; for thou hast created all things by thy power, thou rulest and preservest all things by thy providence, and fillest all places with thy presence. We are in thy hands, as the clay is in the hands of the potter. From thee we have received our existence, and on thee we depend for all the comforts of life. We adore thy name, for the high rank which thou hast assigned to us in the scale of Beings; that thou hast made man a little lower than the angels, and crowned him with glory and dignity. We adore thee, who hast formed us

rational and moral agents, capable of the refined and exalted pleasures of devotion; capable of maintaining an intercourse with thee the Father of our spirits; of imitating thy perfections in some degree, here on earth; and of enjoying consummate bliss with thee in heaven, when time shall be no more. We bless thee, O Lord, who hast not confined us to that knowledge of thee and of our duty, which may be discovered by the mere light of nature, and thy works of creation and providence, but hast given us thy word to be a light to our feet and a lamp to our paths, to be the unerring rule of our faith and practice. When we had become vain in our imaginations, and were corrupted by sin, in thee was our help found. Thou didst contrive and reveal a glorious plan of salvation, whereby thou mayest be just, and the Justifier of all that believe in Jesus. Through the tender mercy of our God, the day-spring from on high hath visited us who sat in darkness and in the shadow of death, to give us light, and to guide our feet into the way of peace. We adore thee for the

knowledge of thy truth, for the promises of thy mercy and grace, and for the joyful prospect of immortal life, so clearly revealed by that Saviour who was himself the conqueror of death, and having risen from the grave, and ascended into heaven, is become the first fruits of them that slept. Possess our minds, O Lord, we beseech thee, with such a deep sense and firm persuasion of those important truths thou hast revealed in the gospel, as shall powerfully influence and regulate all our thoughts, words and actions. By a patient continuance in well-doing, may we seek for glory, honour and immortality. Shed abroad thy love in our hearts by the Holy Ghost, that we may love thee the Lord our God, with a supreme affection, and that we may love one another with pure hearts, fervently. By thy grace assisting, may we faithfully fulfil the duties belonging to our several places and stations. May we render to Cæsar the things that are Cæsar's, and to God the things that are God's; —may we bear one anothers' burthens, and so fulfil the law of Christ. To do thy will

may we take delight, and may thy law be written upon our hearts. May it be our study and our delight to diffuse happiness, and to alleviate misery all around us, that we may approve ourselves followers of God as dear children, who delighteth to exercise loving kindness and tender mercy upon the earth. Pity, O Lord, all who are under afflictions of whatever kind: Over-rule every circumstance of distress and woe, for the wisest and best purposes, and teach thine afflicted children, to seek their relief and comfort from God. Give us grace, O Lord, to hold fast our integrity, and never let it go, that our hearts may not reproach us as long as we live. Help us to maintain a conscience void of offence towards thee, and towards man; and having done our duty according to the measure of power thou hast given us, then to cast all our cares on thee, who hast hitherto cared for us. We thank thee, O our God, for all thy goodness to us and ours, throughout our past lives; especially for the safety and rest of the past night, and for the ability and opportunity of

meeting together this morning, as we are bound by duty and obligation to do; to express our gratitude for thy providential care and goodness to us. God forbid, that the frequent returns of thy mercies should make us inattentive to their value, or forgetful of the bountiful Giver of all our blessings. O grant that we may never be made sensible of their worth, by being deprived of them. Graciously continue thy protection and favour to us this day. Save us from sin, we beseech thee, and from all other evils, if it be thy blessed will. May we go out and come in, under the sense of thy presence, and rejoicing in thy protection and favour. Hear these our prayers, and grant us acceptance in thy sight, through the merits and intercession of Jesus Christ the righteous, our prevailing Advocate at thy right hand,—and we shall ascribe glory to the Father, to the Son, and to the Holy Ghost, world without end. AMEN.

STATE OF NEW YORK

In SENATE,

January 15, 1870.

REPORT OF THE COMMISSIONERS OF THE LAND OFFICE, IN ANSWER TO A RESOLUTION PASSED BY THE SENATE, APRIL 15, 1869.

FAMILY DEVOTIONS.

M O R N I N G

PRAYER III.

INFINITELY blessed and glorious God! we adore thee as the Alpha and Omega, the first and the last, of whom, through whom, and to whom are all things. Unto thee every knee should bow, and every tongue confess their sins. Unto thee we desire to lift up our souls at this time, O thou that dwellest in the heavens! To whom should we go but unto thee? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not, thou art the guide of our youth. Early were we cast upon thy care, and goodness and mercy have hitherto followed us. Thou, Lord, hast nourished and brought us up as children, but alas! we must confess with

shame and contrition, that we have proved undutiful, disobedient children to thee. Too often have we given a deaf ear to thy voice, while we have listened to the counsel of our enemies. Too often have we indulged the passions and appetites which we ought to have opposed and subdued, and have left our duty unperformed. Enter not into judgment with us O Lord, we beseech thee, for if thou art strict to mark iniquity, who can stand before thee. Grant us redemption, we humbly pray, through the peace-speaking blood of Jesus, even the forgiveness of our sins, according to the riches of thy grace: and grant, that we may live from henceforth as becomes the redeemed of the Lord, the children of the light, and the candidates for a blessed immortality. May our conversation be without covetousness, and grant that we may be content with such things as we have. May thy blessed will set bounds to our desires, and regulate all our passions. Save us we beseech thee from the snares of prosperity and adversity. Suffer us not to forget thee in our abundance, nor to

question thy goodness in our distress. Firmly persuaded that all things shall work together for good to them that love thee, may we cheerfully submit to all the disposals of thy providence. May we be anxiously careful for nothing, but in every thing, by prayer and supplication with thanksgiving, make our requests known to thee our God. While we pray for ourselves, we would humbly recommend the interests of mankind to Thee, our common parent. May thy blessings both temporal and spiritual, be continued to every rational creature, on the face of the whole earth. May they be cheerfully accepted, gratefully acknowledged and wisely improved. May thy good providence open a way for the increasing prevalence of truth and righteousness. To this end, may the everlasting gospel be more extensively propagated in its original purity and simplicity. And may those who are already favoured with the christian doctrine, learn, value and practise, the truth as it is in Jesus. May all nations enjoy the blessings of a wise and equal government. In this our native

country, may every thing conducive to real happiness, prevail more and more. May our superior advantages produce superior virtue: Bless our rightful Sovereign King George, and all the branches of the Royal Family. Over-rule public counsels to the public good. May our magistrates dispense justice in the fear of God—and may the ministers of religion, by doctrine and example, greatly promote the interests of solid piety, and universal goodness. In tender mercy, O God, regard all who are in distress of mind, of body, or outward estate. Be the father of the fatherless, and plead the cause of the widow. Be the everlasting support of all those who call upon thy name. And do good unto all, as their various cases and circumstances may require. We desire this morning, to offer thee the sacrifice of thanksgiving for the watchful care of thy providence exercised over us, by night and by day. We laid us down to sleep, and blessed be thy name, we have arisen in safety. We recommend ourselves to thy protection, the ensuing day. May we walk in

thy fear, all the day long. In all our thoughts, words and actions, may we endeavour to approve ourselves in thy sight, and, by a steadfast adherence to duty, may we be prepared for all events. When that most awful event shall arrive which will remove us from the present state of existence, grant, O merciful God, that we may depart in peace, and be admitted to spend a happy eternity in that kingdom which thou hast prepared for the righteous from the foundation of the world. Now, to the only wise God, be glory through Jesus Christ, for ever and ever. AMEN.

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FAMILY DEVOTIONS.

EVENING

PRAYER I.

O ALMIGHTY and most merciful Father! Thou art God over all, blessed for ever; a being infinite, eternal and unchangeable! Thy glorious name is exalted above all blessing and praise; and the perfections of thy nature are worthy to engage the love, and to command the veneration, of all thine intelligent offspring. We bless thy name, that we are of the number of those whom thou hast endued with reason, and designed for immortality; and that, guilty and unworthy as we are, yet, through the merits and intercession of our great High Priest, we are not only permitted, but invited to pour out our hearts before thee, and to address the seat of sovereign majesty,

purity and goodness. We rejoice in all thy goodness which thou hast made to pass before us, in every period of our existence. We adore that goodness which supplies our wants, and gives us all things richly to enjoy, which preserves us from dangers, and bestows on us so many valuable blessings to sweeten the journey of life, and to render our passage through this world, agreeable and delightful. But above all, we praise that goodness, which confines not our hopes to this short and perishing life, but encourageth us to extend our views into eternity, and to look for a happy state beyond the grave, which shall know neither imperfection nor end. Suffer us never to be insensible of thy mercies, by which we are encompassed, enlivened, comforted and redeemed from sin and misery. May the cheerful obedience of our lives, bear continual and honourable testimony to the gratitude of our hearts. Alas! O Lord, every time we present ourselves at the footstool of thy throne, we have cause to lament before thee, the perverseness of our wills, the treachery of our hearts,

and the inconstancy of our good affections; our proneness to corrupt inclinations and sinful lusts, and our reluctance to the practice of what is good and excellent. We have sinned; O Father, against heaven and in thy sight, and are no more worthy to be called thy children. But our hope is in thine infinite mercy through Christ Jesus. For his sake who is worthy and hath redeemed us by his own blood, pardon our sins, and pity our infirmities. We earnestly implore the continual supplies of thy grace, to improve in us every virtuous inclination and divine disposition. May thy Holy Spirit fix and strengthen our wavering hearts, support our pious purposes and resolutions, inspire us with divine principles, and suggest to our minds, proper motives and useful truths on all occasions. Assist us, we entreat thee, O thou God of all grace and mercy, to surmount all the opposition we may have to encounter, in the course of a pious and virtuous life. And grant that neither the frowns nor flatteries of men, nor the corruptions of our own hearts, nor the diffi-

culties which attend the practice of virtue, nor the deceitful pleasures of vice, nor things present, nor things to come, may ever separate our souls from the love of God and goodness, or cause us to desert our duty in any instance. Prepare us, O Lord, for all the unseen events, which are ordained to befall us in the course of thy providence, during our continuance in this uncertain world. With respect to our outward condition and circumstances in life, we would refer ourselves entirely to thy wise disposal. Lead us whithersoever thou wilt—deal with us as thou pleasest—Give us poverty or riches, prosperity or adversity, as shall seem best to thine infinite wisdom and goodness: only bless us, we entreat thee, with serenity, composure, and satisfaction of mind, and enable us to adorn every station of life in which thou shalt think proper to place us, by a pious and becoming conduct. May a sense of our entire dependence on thee, and of the uncertain nature of all earthly enjoyments, preserve us from pride and insolence, from a forgetfulness of God, or an ungenerous treatment of

our fellow creature, while our circumstances in life are easy and prosperous; and grant, O Lord, we entreat thee, that a consciousness of our own integrity, a well-grounded sense of thy favour, through a Redeemer, and the firm hopes of everlasting happiness, may support us under all the evils of life, and arm us against the fears of death and dissolution. O Lord, we pray, that in the multitude of thy tender compassions, thou wouldst favour all our brethren of mankind with the same spiritual privileges which we enjoy. Bless in a special manner, the lands of our nativity. Pour out thy Spirit upon all ranks and degrees of men among us. May our friends and relatives be the objects of thy peculiar care and love, and may our enemies be interested in thy pardoning grace. We thank thee, for the mercies of this day, and of all our past years, mercies more than we can reckon up, and infinitely more than we deserve. From our experience of thy goodness in time past, we are encouraged still to seek for refuge under the shadow of thy wings. May the Shepherd of Israel,

who never slumbers nor sleeps, watch over our family and interests, during the silence of this night. When we awake in the morning, may we find thee at our right hand, and then we shall not be greatly moved. Incline thine ear to our requests, and accept of our persons and services, through the merits and mediation of Jesus Christ the righteous, to whom, with thee, O Father, and the Holy Spirit, we would ascribe, as is most due, everlasting praise and glory. AMEN.

FAMILY DEVOTIONS.

EVENING

PRAYER II.

O THOU, whose name alone is Jehovah, thou art the most high God over all the earth. Thy greatness is unfearchable, thy understanding is infinite, and thy tender mercies are over all thy works. From everlasting to everlasting thou art God, with whom there is no variableness, neither shadow of turning. Thou, O Lord, fillest heaven and earth with thy presence. Thou searchest the heart, and triest the reins, of the children of men. Thou knowest our down-fitting and our up-rising, and art intimately acquainted with all our ways. Yea, all things are naked and open to the eyes of that God with whom we have to do. Impress upon our minds, we beseech thee, O

Lord, a deep and lively sense of all thy glorious perfections, that we may worship thee in the beauty of holiness, and sanctify thy name, in our religious approaches to thee. May we be enabled to draw near thee at this time, with an awful and reverend sense of thy majesty upon our spirits, and with an humble trust and confidence in thy mercy. We are vile, O Lord, what shall we answer thee? we have lost our original righteousness, our natures are wholly depraved by the apostacy of our first parents, and our lives have been stained with many actual transgressions. But in this we would rejoice, that though we are sinners, we have an Advocate at thy right hand, Jesus Christ the righteous, who is the propitiation for our sins. This is a faithful saying, and we esteem it worthy of all acceptance, that Christ Jesus came into the world to save sinners, even the chief of sinners. Enter not into judgment with us, thy unworthy servants, O Lord, but hear that blessed Advocate in our behalf, who maketh intercession for transgressors, and whose blood cleanseth from all sin.

Blot out our sins as a thick cloud from the book of thy remembrance, and cast them into the depths of the sea: and we humbly pray, thou wouldst enable us firmly to believe, that though our sins have been as scarlet, yet through faith in the blood of atonement, they shall be whiter than snow, and though in number, more than the sands on the sea shore, they shall by this means, be covered and done away. Against all the fiery darts of the wicked one, may this prove to us an impenetrable shield; under the most distressing accusations of guilt, may Christ crucified appear to us a hiding place from the wind, and a covert from the tempest of divine wrath. And grant that the riches of thy grace in Christ, may overcome our natural enmity, and the disaffection of our hearts to thee and thy laws. May the love of Christ constrain us to live from henceforth, not to ourselves, but to him who died for us; and rose again. May we have fellowship with Christ in his death, and feel the power of his resurrection raising up our souls to newness of life. Lead us in the paths of

righteousness, we beseech thee, O Lord, for thy name's sake. Cast us not away from thy presence, and take not thy Holy Spirit from us; otherwise like Samson, our strength will depart from us, and we shall become like other men. O lead us, we pray, Lord, in that *narrow* but *safe* way, in which thy presence is obtained and enjoyed; and whenever we are tempted to turn aside from it, either to the right hand or to the left, let us hear thy gracious voice saying to us, "this is the way walk ye in it." Preserve us by thy grace, from stepping aside into the paths of the destroyer, and teach us to look upon every forbidden enjoyment, as an accursed thing. Search us, O God, and know our hearts; try us and know our thoughts; see if there be any wicked way in us, and lead us in the way everlasting.

We bless thee, O Lord, for thy goodness to us through the past day, and for every circumstance that is comfortable in our lot on this evening. Continue thy loving kindness to us, and perfect what concerneth us. May each of us in this family, and all whom we

ought to remember in thy presence, dwell this night in safety under the shadow of thy wings. Spare us, if it be thy blessed will, to see the light of a new day, and as our day is, let our strength be. Hear and accept of us, for the merits of our Redeemer, who is God over all, blessed for ever more. AMEN.

FAMILY DEVOTIONS.

EVENING

PRAYER III.

O LORD, our God! Thou art infinitely great, and infinitely good. Thy glory transcends all our thoughts, and thy tender mercies are over all thy works. Innumerable are the obligations which thou hast laid us under, to worship and to serve thee; for we are the daily objects of thy bounty, and we appear this evening at thy footstool, the living monuments of thy long-suffering patience and forbearance. We adore thy name, that while thy glorious perfections check and forbid our approaches, we are encouraged, nay invited, by the revelation of thy grace in the gospel, to draw near unto thee, and to put our trust in thee, as our merciful and reconciled God

and Father in Christ Jesus. We would confess our transgressions unto the Lord, humbly pleading, that thou wouldst forgive our sins and iniquities, and give us grace to forsake them in time to come. We have cause to be humbled in thy presence, on account of our early apostacy from thee our God, and the prevailing alienation of our hearts and affections from thee. Thou didst indeed create us O Lord, after thy own blessed image, in an holy and happy estate: but alas! man being in honour, did not long continue, but soon became vain in his imagination and pursuits, and reduced himself too nearly, to a level with the beasts that perish. We must acknowledge with sorrow and contrition, that sin hath corrupted all our powers, and perverted them from the ends for which we were made. We are so averse to good, and so prone to evil, that we must acknowledge it is owing to thy rich mercy and free grace, that we are yet spared in the land of hope.

Blessed be thy name, that where sin abounded, grace did more abound; Christ was exalted

as a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins. O grant, that he may be made to every soul amongst us, what he is to all thy faithful people, wisdom, righteousness, sanctification and redemption. From that infinite fulness that dwells in Christ, may we receive grace sufficient for us, to pardon our sins, and subdue our iniquities. Grant, that by the powerful influence of thy Holy Spirit upon our hearts, we may be enabled daily to die unto sin, and to live unto righteousness; to lay aside every weight, and the sin that doth most easily beset us. O let not sin reign in our mortal bodies, that we should obey it in the lusts thereof. Let there be no sin in us, but what is known and felt, hated, lamented and resisted by us. May we hate every false way, and esteem thy precepts concerning all things to be right. Transform us more into that blessed image, after which thou didst create us; and make us partakers of a divine nature; that we may at length be qualified for seeing thee as thou art, and meet to be partakers of the inheritance of

the faints in light. While thou art pleased to continue us in a state of trial and probation, preserve us from the evil that is in the world. Give us hearts to know thee, to love and obey thee, and to trust in thee at all times and in all situations. Deliver us we beseech thee, from every thing that may prove a hindrance to our salvation, or that may retard us in running our christian race with patience and fortitude. Suffer us not to be overcharged with the cares of this life, to be ensnared by its pleasures, nor to sink under its burdens. May we be kept by thy almighty power, through faith unto eternal salvation. The same mercies that we ask for ourselves, we entreat also for our brethren of mankind. O bring nigh unto thee all those that are yet afar off. May the glad tidings of salvation be published to all the ends of the earth, and grant that the power of religion may prevail among all who have a form of godliness. Bless the church and nation to which we belong, and all ranks and orders of men, from the King upon the Throne, to the meanest subject. Prosper the

ministration of gospel ordinances in this corner of thy vineyard. Encourage and encrease the number of those that truly fear thy name, and seek thy face. Be the God of this family, and grant that we may be thy faithful servants devoted to thy fear. May the portion of Jacob be the choice of each of us. May the strength of Israel be our stay, and the atonement of Jesus our refuge. Be very gracious to our absent friends. We recommend them to thy favour and protection, who art the confidence of all the ends of the earth, and of those that are far off upon the sea. Forgive those who have done or wished us evil, and give us from the heart to forgive them. We recommend to thy tender compassion the sick and afflicted, the poor and the needy, the tempted and disconsolate, the widows and fatherless. Be thou a present help to them in time of trouble. O Lord, draw near in mercy, as a reconciled God and Father in Christ, to those who are drawing near the gates of death. Prepare each of us for that great change which will bring us down to the grave, the house appointed for

all living. We beseech thee to preserve us in our integrity to our dying day, that we may finish our course with joy, and our flesh may rest in hope that when Christ who is our life shall appear, we may also with him appear in glory. We desire now to ascribe the praise due to thy name for that goodness of thine which has protected us and provided for us through the day past. Impress, we beseech thee O Lord, such a deep sense of thy loving kindness and tender mercies upon our hearts, as shall awaken our gratitude, constrain us to a more careful obedience, and encourage our constant trust in thy providence and grace. May goodness and mercy still follow us. To thy gracious protection we commit ourselves and all our interests, during the silent watches of the night, that no evil may come nigh our persons or our dwellings. With our souls may we desire thee in the night,—with our spirits within us may we seek thee early. Incline thine ear to our requests, O Lord, and accept of us, for the sake of Jesus Christ, our strength and our Redeemer. AMEN.

FAMILY DEVOTIONS.

FOR THE LORD'S DAY

MORNING.

HOLY, holy, holy Lord God Almighty, who art, and wert, and art to come. Thou art the former of our bodies, the Father of our spirits, and the fountain of all our happiness. We desire on this morning of thy day, to draw nigh to the footstool of thy throne, with all that humility and veneration, which greatness like thine can inspire in minds like ours. We desire at this time to join our humble adorations with the more exalted services of angels and arch-angels, and those myriads of blessed spirits who behold thy face in righteousness, and celebrate thy praises, without interruption, and without weariness. We rejoice, O Lord, that though thou art the high and the lofty

One who inhabiteth eternity, yet such is thine amazing condescension, that thou dost not disdain to hear the voice that arises from the dust. To this man wilt thou look, and with this man wilt thou dwell, who is of an humble and contrite spirit, and who trembles at thy word. We rejoice, that though we are apostate guilty creatures, unworthy to lift up our eyes to that place of purity where thine honour dwelleth, that we have a powerful Advocate at thy right hand, Jesus Christ the righteous, who is the propitiation for our sins. We bless thee, who art revealing thyself in the gospel, seated upon a throne of grace, waiting to be gracious and merciful to every returning penitent sinner. We adore thy name, that notwithstanding our unfruitfulness in time past, yet thou art lengthening out our days of grace, and making the outgoings of the evening and the morning to rejoice over us. This is the day which the Lord hath made; which he hath set apart peculiarly for his own worship and service; we will rejoice and be glad in it. Save now, we beseech thee, O Lord, send

now prosperity. We bless thee, that the gate of thy temple is still open to receive us. May we enter thy gates with thanksgiving and thy courts with praise. May we on this day, worship thee, who art a Spirit, in spirit and in truth.

Enable us by faith, to realize thy glorious and thy gracious presence, to solemnize and to encourage our hearts. O grant us the assistance of thy holy Spirit in every part of the sacred service. Raise us above that dulness and languor which so often oppresses us; and preserve us from the intrusion of vain and wandering thoughts. May our confessions of sin, our prayers and supplications, our praises and thanksgivings, be the language of our inmost soul, and an acceptable sacrifice, through Christ our Lord. Countenance all the worshipping assemblies of thy people, who shall meet together on this day throughout the world. Enable thy servants who administer in holy things, rightly to divide the word of truth; and grant that they may speak in demonstration of the Spirit, and with power. May the

the hearers of the gospel, receive with meekness the ingrafted word, which is able to save their souls. May they receive it with faith and love, lay it up in their hearts, and practise it in their lives. O Lord, look with compassion upon those unhappy wanderers, who, not knowing the things that belong to their peace, devote this day to forbidden pleasure. May they be brought home to thy fold, and made to rejoice in thy holy word, which they now despise. Let this O Lord, be a day of comfort to the afflicted.—Let the oppressed and desolate, and the troubled in mind, flock to thy house, and find comfort there. O let them not return ashamed. Let the poor and the needy praise thy name. Be gracious to all who shall wait upon thee this day, hungering and thirsting after righteousness. May each of us who now worship at thy footstool, be of that happy number, and do thou satisfy us with the goodness of thy house, even of thy holy temple. Assist us gracious God, as we are to be severally employed, in speaking and in hearing thy word. Make thy grace suffi-

cient for us, and thy strength perfect in our weakness. O send forth thy light and thy truth, and do thou powerfully impress the weight of eternal things upon our minds. Dispose us, O Lord, to attend to the instructions of thy word, with an earnest desire to know thy will, and a fixed resolution to practise it. And do thou accompany it with such power to our hearts, that it may convince us of sin, determine us to our duty, and guide us to life everlasting. We commit ourselves to the protection of thy providence and grace, through the whole of this day. Preserve us from every evil that we fear or deserve; especially from that which we ought to dread as the greatest; from offending God; when we are professing to worship and to honour him. Enable us to discharge every duty to which we are called on this day, both public and private, in such a manner, as shall prove acceptable to thee, and comfortable and beneficial to our own souls. Grant, O Lord, that every successive opportunity, which thou affordest us of waiting on thee in thy house, may increase in us all those

holy dispositions, which will prepare and qualify us for the more exalted worship of heaven, where we shall join the General Assembly and Church of the first born, in celebrating the praises of him that sitteth upon the throne, and of the Lamb for ever and ever. AMEN.

FAMILY DEVOTIONS.

FOR THE LORD'S DAY

EVENING.

O MOST blessed and glorious God! Thy name is excellent in all the earth; and thou hast set thy glory above the heavens. Thou art great, and greatly to be praised; thou art good, and greatly to be loved; and worthy to receive the united adoration and homage of all thy reasonable creatures. Thou needest not, indeed, our services, nor canst thou receive the least advantage from our praises: but never can we be more honourably or advantageously employed, than in celebrating thy perfections, admiring thy works, gratefully recollecting the past instances of thy goodness, and imploring the continuance of thy kind and favourable regards.

We desire this evening to bless thy name, that thou hast not made the wilderness our habitation, nor the barren land our dwelling, but that thou hast fixed our lot in a civilized and fruitful country, in a land of light and liberty, wherein we enjoy the inestimable privilege of attending thy solemn worship, and of being instructed in the way of salvation. We adore thy name for the continued communication of so much unmerited favour, for all our enjoyments in the present life, and for our prospects in that which is to come. We ascribe praise to thy name, for all those powers with which thou hast endowed our minds, and all those feelings with which thou hast replenished our hearts;—for the hopes thou hast inspired, the discoveries thou hast given, and the privileges thou hast vouchsafed. We bless thee, O Lord, that thy ways are not as our ways, nor thy thoughts as our thoughts; that even when we turned our back upon thee, and rebelled against thee, thy thoughts towards us were thoughts of peace, and not of evil; and therefore, instead of stretching forth thy mighty

hand to destroy us, thou hast made bare an arm of salvation in our behalf. And now, O Lord, as thou hast been graciously pleased to reveal to us the glad tidings of salvation, enlarge our minds, we beseech thee, that we may be better able to comprehend the breadth and length, and depth and height of the love of Christ which passeth knowledge. Impress upon each of our hearts a lively sense of our obligations to that blessed Saviour who loved us and washed us from our sins in his own blood. Grant, O Lord, that we may not be of the unhappy number of those, who hear of this almighty Saviour and yet reject him, as the unbelieving Jews did. Let it never be said of any of us, that he came to us, and we received him not. Enable us by thy grace, to receive him as he is offered in the gospel, to hearken to his instructions, to follow him as our guide and pattern, to rely on his atonement, and to submit cheerfully to his authority.

Let it not content us, O Lord, to call ourselves by the name of Christ; but may we remember that he came into the world, not

merely to give us a new name, but to make us new creatures. Lord, enable us then to put off the old man which is corrupt, and to put on the new man, which, after God, is created in righteousness and true holiness. May the word of thy grace, which we are favoured to hear from time to time, make us more fruitful in every good work. Through the powerful influence of thy Spirit accompanying the truth, may our faith be more and more strengthened, and our love towards God, and to one another, be made to abound: and grant that we may at last receive the end of our faith, even the salvation of our souls. Hear, we entreat thee, O God of mercy, those intercessions, which have this day been offered up to thy divine Majesty, for all mankind. May the whole earth share with us in all our distinguished privileges as christians. May all the churches of Christ, wherever dispersed, and by whatever name distinguished, partake of his Spirit, and be abundantly watered with the dew of heaven. Bless all christian kings and magistrates, especially our

gracious Sovereign, King George. Make the ministers of the gospel, faithful, diligent and successful. Hear the prayers likewise that have been offered up this day, for the afflicted and distressed, whether in mind, body, or circumstances. May all their wants and ours, be abundantly supplied from thine inexhaustable fulness. O Lord, we bless thy name, for the renewed opportunity which we had this day, of waiting upon thee in thy house. We hope it has been good for us to draw near unto thee, in the ordinances of thine appointment. Pardon, we beseech thee, those imperfections that have attended our religious services, and accept of whatever has been in sincerity attempted with a single eye to thy glory. Wash us thoroughly from all our sins, in the fountain opened for sin and for uncleanness. Defend us from all the dangers of the ensuing night, during the silent and defenceless hours of rest; and grant, that we may arise in the morning, with renewed vigour to engage in the services of the following day. Hear our prayers for ourselves, and our intercessions

for others, which we offer up in the name of
 Jesus Christ, our strength and our Redeemer.

AMEN.

PRAYER,

WHEN

VISITING THE SICK.

P R A Y E R, &c. &c.

O MOST high and holy Lord God. Thou ever livest and over rulest all things, both in heaven and in earth. Thou art the Sovereign disposer of all events, who hast power to heal, and to wound; to kill, and to bring alive; to save, and to destroy. Who can stay thy hand, or say unto thee with a prevailing voice, what dost thou? Yet righteous art thou in all thy ways, and holy in all thy works. Blessed be thy name, thou dost not afflict willingly, nor grieve the children of men. It is in faithfulness that thou hast afflicted us, that we may be partakers of thy holiness: for, whom the Lord loveth, he chasteneth, and scourgeth every son that he receiveth. When we seriously consider what we are, what we have done, and what we have deserved at thy hand, we have just cause to wonder, that we enjoy so much good, and suffer so little evil; that our

pleasures are so great an over-balance to our pains and sorrows, and that the afflictions we do experience, are designed for our discipline, instruction, and everlasting benefit. We must acknowledge, with sorrow and contrition, that we have been unprofitable servants to thee, our great Lord and Master; who have been far from improving to thy glory, our time, our health, our talents, and opportunities of usefulness. How justly then do we deserve to be deprived of these mercies which we have abused, and to be visited with pain and sickness. It is of thy mercies that we are not consumed, even because thy compassions fail not. It well becomes us, O Lord, with humility and thankfulness to receive all the corrections and chastisements which thou art pleased to inflict, and to believe that to be good for us, which thy infinite wisdom and kindness allots for our portion. We adore thy name, that we can be in no circumstance of distress, in which thou art not able to support and deliver us. Thou knowest every pain we feel, every anxious thought that oppresseth

us: thou art also rich in mercy, and a present help in every time of need. We adore thee, that thou hast encouraged us to flee to thee in all our distresses, to call upon thee in the day of trouble, and that we have a great high priest at thy right hand to plead for us, who is touched with a feeling of our infirmities, who was himself a man of sorrows and acquainted with grief. For his sake, we humbly pray, thou wouldst forgive that folly which has made us so unmindful of thee in time past. We render thanks to thee for awakening our minds to the consideration of God and religion, even though it is done by a severe stroke of affliction. We would esteem it a mercy, to be brought to seriousness and to prayer, by any methods which thou mayest be pleased to take for this purpose, be they ever so painful. O Lord, we find, that though we can live regardless of thee in times of prosperity, we cannot support adversity, without thy help: then we find, how wretched a condition it is to be in, not to have God for our friend. O sanctify that discovery

that it may effectually cure us of our forgetfulness of God, that it may cause us to return to thee with our whole heart;—and that we may never more forsake thee, the fountain of living waters.

Look in mercy, we beseech thee, upon thy servant who now lies on a sick bed, in a low and distressed estate. Make this visitation of thy providence, beneficial to him. O may it be accompanied with such mercy, such grace to his soul, that he may have reason to all eternity to say, that it was good for him to be afflicted. May he, in this confinement, learn, and be duly affected with, those great and blessed truths of thy word which none of us regard with sufficient attention, in the hours ease and health. O that he may savingly learn, that there is nothing so much to be desired as an interest in thy favour; that there is no hope for sinful man, but in the mercy of God; that sin is the greatest evil, holiness the greatest good,—and that Christ is the only refuge for a guilty soul. We humbly entreat thee, O heavenly Father, that if it be consistent with

thy will, he may be raised up again, and that he may be yet continued among us, living a holy, exemplary and comfortable life; happy in himself, and a blessing to those with whom he is connected. May it please thee to moderate his sufferings, and do thou direct us to the best methods for his relief, and be mercifully pleased to give success to them. May he patiently submit to what he may have to bear, and under the sharpest pains which he may endure, enable him to adore and bless thee, for not dealing with him according to the full desert of his sins. But above all, we request, that this affliction may be accompanied with the grace of thy Holy Spirit to him, that true repentance, and a lively faith and an ardent desire after holiness, may be wrought in his heart, and thereby he may be made fit, either to live or die; so that whatever be the issue of this sickness, it may end in the glory of thy name, and be made to contribute to the good of his soul. And, O Lord, teach us who are in health, to profit by what we see others suffer. Let the sight of an afflicted

fellow-creature, fill us with thankfulness for the comforts we at present enjoy, and stir us up to provide against the hour of trial, which may one day come upon ourselves. O may we seek thee while thou art to be found, and call upon thee while thou art near. May we seriously attend to the voice of our Redeemer, and like Mary, choose that good part which shall never be taken from us. These mercies for our afflicted brother, and for ourselves, we humbly ask, in the name and through the mediation of our Lord and Saviour Jesus Christ, to whom with the Father and the Holy Spirit, be ascribed endless praises. AMEN.

P R A Y E R,

W H E N

DEATH VISITS A FAMILY.

P. W. I. & A.

It is a very common mistake to suppose that the only way to get the most out of a book is to read it from cover to cover. This is not true. The best way to get the most out of a book is to read it in a way that suits your own needs. For example, if you are interested in a particular subject, you should read the chapters on that subject. If you are interested in the author's life, you should read the biography. If you are interested in the book's history, you should read the preface and the introduction. In fact, there are many different ways to read a book, and the best way is the one that works best for you.

P R A Y E R, &c. &c.

O LORD, from everlasting to everlasting thou art God, the same to day, yesterday, and for ever, without variableness or shadow of turning. Thou livest and reignest for ever and ever. We are but of yesterday, and we cannot boast of to morrow. Our foundation is in the dust, and we dwell in cottages of clay. Man that is born of a woman, is of few days and full of trouble: he cometh forth like a flower, he fleeth also as a shadow and is not. Lord, what is man? Surely every man living, even at his best estate, is altogether vanity. What man is he that liveth and shall not see death? In this respect, there is one event to the righteous and the wicked; the precious and the vile. They all yield up the ghost and go down to the grave, the house of silence. We have daily instances of mortality before our eyes. Many of our neighbours and acquaintances; and of those who were near and dear to us, have

been snatched away by death, the grand leveller, while we are yet spared, living monuments of thy patience and forbearance.—Our lives, we acknowledge, are in thy hands, and all our enjoyments are at thy disposal. It well becomes us, therefore, to acquiesce cheerfully in all thy appointments, to be dumb and not to open our mouth, even when the bitterest cup is administered to us, because it seems good in thy sight, O thou wise and sovereign physician of souls! O Lord our God, out of the depths of affliction and sorrow, we desire to lift up our souls unto thee, for our help and our hope are in thee. Our friends are daily dying away,—we live in a world subject to dissolution and decay, but thou changeest not, and thou hast been the refuge of thy people in all generations. The Lord liveth! let our hearts rejoice; and let the God of our salvation be for ever exalted. The Lord hath given, and the Lord hath taken away, blessed be the name of the Lord! O let us never dare to harbour in our hearts a murmuring or repining thought, far less to say with our lips that the Lord hath dealt hardly with us. May we rather be thank-

ful that we ever possess the comforts which we now lament the loss of, and that we enjoyed them so long. May we rejoice, that we had any thing to part with, whereby we might testify the strength of our faith in thy promises, and our resignation to thy will. Blessed be thy name, that we have still many comforts in this life continued to us, and that thou hast not bereaved us of all our enjoyments. Blessed be God, that we are not left to sorrow as those who have no hope, for if we believe that Jesus died and rose again, even so, them that sleep in Jesus, will God bring with him. We bless thee that life and immortality are clearly brought to light by that Saviour, who is the conqueror of death, and hath declared himself to be the resurrection and the life. Blessed be thy name, that we have good hope through grace, that we and our departed friends, who died in the Lord, shall one day meet, never more to part, in those blessed mansions where sin and sorrow never enter. May we comfort ourselves and one another with these glorious prospects. When we are overwhelmed with grief, may the consolations of thy

Holy Spirit support our souls. Let not our grief for the loss of even the excellent ones of the earth, exceed its due bounds. Instead of lamenting our loss in being deprived of them, let us rather strive to profit by their example. Let us remember how they shewed us the way of peace. Let us remember how thou didst strengthen them to resist the influence of prevailing wickedness. Let us not forget the patience thou gavest them in suffering, and the composure with which they were blessed in death; and by the recollection of these things, may we be encouraged and excited to pray for the grace which made them what they were.

Teach us, O Lord, by every instance of human mortality, to cease from man whose breath is in his nostrils, and to fix our dependence on him, who sayeth to his church, Lo, I am with you always, even unto the end of the world. O gracious God, what wait we for? our hope is in thy mercy. What though our tender parents die?—what though the friend who was as our own soul, or the minister by whose care and labours we were edified,

be taken from us? we know that our Redeemer liveth, and he ever lives to make intercession for us. O that every stroke which separates the creature from us, might serve to unite us more closely to the Creator. On him may we live. To whom shall the widow or the orphan look, but to Him, who is the same yesterday, to day and for ever; and who is able to make all things work together for good. O look in mercy on every soul in this family. May this be the happy effect of their affliction, to wean their hearts from this vain world, and to engage them to set their affections on things above. Look especially on the younger branches of the family:—suffer not their eyes to be dazzled with the false glory of this perishing world: let not their inexperienced minds be led away by the deceitful appearances of present things. Give them grace to seek thee early, that they may be glad and rejoice all their days. O that from this time, they may each one, cry unto thee, my Father! thou art the guide of my youth.

Gracious God, teach each of us to moderate our affections towards the things that are

seen and are temporal. Let the momentous concerns of eternity have a more powerful influence upon us from henceforth, than they have had in time past. On all occasions may we remember, that the time is short, that it becomes us to weep, as though we wept not; and to rejoice, as though we rejoiced not. May we give all diligence to make our calling and election sure; that so, when our earthly house of this tabernacle shall be dissolved, we may have a building of God, a house not made with hands eternal in the heavens. Hear us in these things, O Lord, and accept of us in thy beloved Son, who is worthy, though we are utterly unworthy. To whom, with thee O Father, and the Holy Spirit, we desire to ascribe glory and honour, dominion and power, through eternal ages. AMEN.



